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MR. BRIGHAM'S REPORT RESPECTING
THE RELIGIOUS STATE OF SPANISH
AMERICA.

*To the Prudential Committee of the
American Board of Commissioners
for Foreign Missions:*

HAVING completed my exploring tour in South America and Mexico, it will of course be expected, that I inform the Board, under whose direction I travelled, of the course pursued, and present them the result of my inquiries.

But as I have already made several communications to your body, relating to the general aspect of the country and society; and as I am soon, according to the request of many, and with your consent, to prepare a volume on those same topics, it has appeared to me best, that the present Report should be brief, and confined mostly to the religious situation of the places visited.

The Board are aware, that I spent nearly all the first year of my absence at Buenos Ayres, in connexion with Mr. Parvin, who accompanied me to that place. The reason of my long delay there was, that the war on the west side of the Andes had not then closed, and travelling would be difficult; and I found myself in a place, where I could be, to some extent, useful while acquiring the language of the country.

During our residence in Buenos Ayres, we were enabled to form a religious society, composed principally of English and Scotch, with whom we assembled regularly on the Sabbath for divine worship. Some of this little society were the devoted servants of Christ, bent on the good of those among whom they lived, and were indeed a consolation and help to us. A Sabbath school of about twenty Protestant children was also formed, and was, at the time I left, in a promising state, under the care of Mr. Parvin. For

some time, meetings were held on board of vessels lying in the river, where many seamen, and some from the city, attended; and frequent opportunities occurred for distributing the Scriptures, by gift and sale. We were also called very often to attend protestant funerals, (among which number was that of our worthy ambassador, Mr. Rodney,) where we always made it a point to address the audience on the great subject of death, and the necessity of preparing for its approach.

Finding that there was so much call for ministerial labors in various ways among foreigners, and that an academy could be established for instructing the youth of the country, Mr. Parvin concluded to remain at Buenos Ayres, while I crossed the continent to Chili and Peru.

During the few months passed in the latter places, I was enabled to exert little direct religious influence, except in private conversation, and in distributing the Scriptures. In these two ways of doing good, I always found much to do, both in the places mentioned, and afterwards in Colombia and Mexico; and might have done far more, had I possessed more time, and more copies of the sacred volume.

But my great object, according to your instructions, was to explore the situation of the country, to return, and make report. This report, though not so full for reasons suggested, as it would be under other circumstances, I now present.

Previous to the late revolution in Spanish America, little was known of its religious condition, more than that the Catholic system was there exclusively tolerated, and the people bigoted. The change in their political situation has thrown open to our inspection, not only all that vast country and its cities, but also its churches, convents, inquisitions, and prisons. We can now see, that enormous religious abuses have there

been practised in former times, and, as might be expected, that, under their new government, a reformation has commenced.

It can be seen, too, that this reformation in the different Republics has been more or less advanced, in exact proportion as they have enjoyed a few more or less years of civil liberty.

In placing their religious condition before you, it will be well, perhaps, that I first give a concise view of the state of the church, and its connexion with government, in each of the Republics separately; and afterwards describe some of the religious practices and ceremonies common to their churches generally.

Taking the places in the order, in which I visited them, the first to be noticed is

Buenos Ayres.

That country has been free from the Spanish yoke for more than fifteen years, and has, on this account, been more enlightened and liberal than any of the sister nations. The bishop, who was formerly placed over them, being attached to the Royal cause, as the South American bishops generally were, left, at the time of the revolution, for the mother country. The secular clergy then assembled, (some of whom were able and patriotic,) formed an ecclesiastical council, elected one of their own number to act in place of bishop, and who, with the council, still continues to manage the spiritual affairs of the church.

The tithes, which were formerly controlled by the Viceroy, now come under direction of the new government, and are annually divided, in part, among the 18 or 20 canons and other dignitaries of the cathedral, a part given to the thirty or forty curates of the different parishes, a part to the public schools, and the remainder used for political purposes.

As the secular clergy are not very numerous, and are always men of public education, and live in their own private houses, the government still continues to pay them from the tithes a competent salary.

But the regular clergy, the cloistered monks of all classes, have met with a different fate.* Their houses, lands,

* By the *regular* clergy must be understood the monks or friars, who are confined to monastic rules. They enter some convent when young, and live together, having all things common, and wearing a peculiar dress. By the *secular* clergy is meant, the higher educated clergy, who live with their friends, or alone, as they please.

and funds at interest, have all been seized by the new government, and they secularized, or persecuted, till none of their six or seven orders yet remain together, except that of St. Francis, and this under a threat of dissolution, when their present number, twenty-eight, is reduced to less than eighteen. The spacious convents of St. Dominic, of Mercy, the Recoleta, and several others, are now converted into hospitals, barracks, and other secular uses, and their few scattered former occupants paid but a mere pittance from their old funds. Enough is intended to be given them to prevent suffering, but not enough to afford any temptation for more to assume the monastic habit.

Two houses of nuns, or religious women, still continue there, though the one has now but twenty-two inmates, the other but half that number.

In some of the interior provinces of Buenos Ayres, the church funds have also been seized by the local governments, in others, they are threatened; and in all the number of devotees of both sexes is fast diminishing, and their influence still faster. In almost every circle where you go, monks and nuns, among all classes, have become objects of ridicule.

Chili.

Passing over the mountains to the republic of Chili, you find the same state of things in regard to the church, as in Buenos Ayres, only not in so advanced a state, as they have there been a shorter period free from Spanish blindness and oppression. The secular clergy, there about as numerous as in Buenos Ayres, are paid an annual salary from the tithe fund, though only about a fourth part of its former amount.

The government, too, have diminished the number of feast days to eleven, about one sixth of their former number; they have ventured also, the last year, to expatriate their seditious monarchical bishop; and to send back a special envoy from the Pope, who proved to be a political intriguer.* A law, too, is

* This Italian dignitary, Mucsey, arrived at Buenos Ayres while I was there, bringing with him an immense quantity of relics, and holy water, put up at Rome. He was received with open arms by the law orders, although the government viewed him with a suspicious eye, and asked for his credentials from the head of the church. He thought the request a rude one, and replied, that his word, as to his mission, was sufficient. He was told, that if his word was sufficient for them, it was hoped that their word would be deemed sufficient for him, when it informed him, that he must leave the province within twenty-four hours.

As all the higher clergy approved of the government's cause, the envoy obeyed the unexpected summons, and left for Chili. He was for a while more prudent in the latter place, assisted in secularizing the

enacted for seizing the funds of the convents, though from the great number of existing monasteries, and the feebleness of the new government, it has been thought prudent, as yet, not to put that law in execution. There are yet in the central province of Chili, that of *Santiago*, no less than six houses of monks, and seven of nuns, containing from twelve to a hundred and twelve inmates. These houses, too, are unusually wealthy. Many of the most valuable estates in the country are theirs, and it is thought that, for loaned money, they have claims, to a greater or less amount, on nearly one half of the dwelling houses in the capital. As you may perhaps wish to inquire how these establishments became so wealthy, I will remark, in passing, that they became so from the funds, which the devotees brought with them, and placed in common stock, at the time of taking the habit; and also from numerous donations, in former times, from superstitious misers, who could not, or might not, die in peace, without bequeathing something to the church.

The threatening of these church possessions has given a death blow to the monasticism of Chili, although it may long continue to struggle before it entirely expires. Formerly, the convents were crowded with youth and children, training for the service of the altar; now, you scarcely see one within their walls below the middle age, and generally they are much above that period.

These regular orders, moreover, are now confined almost entirely to the central province of that country. In the south province, that of *Concepcion*, their spacious and costly houses yet stand, but not a monk is found within them. They are all desolate. Their former tenants have died with grief, or fallen in opposing the revolution, or fled to the old world where the evils of liberty cannot molest them.

One nunnery of twenty-eight women still continues, but it is poor, and is all that remains of the many religious establishments, which were once the pride and the terror of *Concepcion*.

In the north province, that of *Cochimbo*, other religious houses are yet standing, some of them built in the best style, by the Jesuits, before their expulsion. But these houses are now all empty, or used for schools, hospitals, and other purposes of government. Not a monk, or nun, is found in the place,

frars, in lessening the number of feast days, and was not unpopular. In the course of the year, however, the government of Chili became dissatisfied with his conduct, and, fearing that he had more connexion with the Holy Alliance than he should have, requested him to return to Europe.

and the services of the church are performed wholly by the secular clergy.

Peru.

Passing down the coast to the capital of Peru, where the war with the mother country has but just closed, you see more of clerical influence, more of the fanaticism of former times.

The city of Lima, next to Mexico, was the most precious of the American possessions to the king of Spain. Here he sent his favorite chieftains to act as Viceroy, and here the nobility were crowded in great numbers. Here, too, the most exalted ecclesiastics were sent, palaces provided them, and enormous salaries given. Here the awful inquisition was established, convents and nunneries founded, with the richest endowments, and the church raised to a degree of grandeur and power, scarcely equalled in Rome itself.

In Lima there is seen about eighty houses of worship, some of them 450 feet in length, with two towers in front, a huge dome in the centre, and these loaded with six, ten, and sometimes fifteen ponderous bells. With more than twenty of these churches, convents of the different orders of men and women are connected, containing, in all, nearly 1,500 inmates, besides the many found in branches of these houses, in the different villages of the country.

Before the revolution, riches to a great amount were found in these churches, consisting of gold and silver vessels, crosses, and candlesticks, and numerous images, with beads and crowns set with precious stones. But, through the long conflict of war, these treasures have been robbed by one and the other party, and given to pay the arrears of the complaining soldiery. Their numerous and splendid paintings, however, yet remain, as well as the silver front and pillars of some of the altars; and the landed estates of the regular orders, some of which are worth fifteen or twenty thousand dollars a year, are yet untouched by civil power.

On entering this city, from *Buenos Ayres* and *Chili*, one can see, at a glance, that superstition yet holds a sway here, which she has there in a measure lost. Friars are yet seen thronging the most fashionable streets, entering the houses of the rich, sometimes splendidly mounted on horseback, or rolling in gilded coaches, with an air of confidence, which tells you that they do not yet feel the pressing hand of the new government. Liberty has here but just fixed her residence, she has many enemies, and is too timid

to frown on these powerful orders, and take from them the means of their pride and existence. You yet see youth occasionally putting on the habits of monks, unconscious that they are beginning to live under a political system, whose policy will certainly be as much to destroy their influence, as it was that of the Spanish monarch to uphold it. The seizure of their funds is already a topic of frequent conversation among those in authority—the only question is, “When can the seizure with prudence be effected?”

In the cities of the upper country, Arequipa, Cuzco, Potosi, La Plata, and others, where they have been secluded, more of the old order of things yet exists. Religious houses are still numerous, wealthy, and influential; and youth of both sexes continue to enter them. The number of noviciates, however, is said to be much less than formerly; and, from the recent expulsion of two monarchical bishops, it would lead us to hope, that superstition there, too, is soon to follow tyranny in its downward march.

The tithes in Peru are still gathered, as under the old system, a part of which are appropriated by the new government to the support of the secular clergy, the remainder given to hospitals, the university, colleges, or smaller schools, one of the latter of which is in the house of the old Inquisition.

Colombia.

The situation of the church in Colombia, is essentially the same as in the other republics already described. Their principal cities, Quito, Bogota, Caraccas, and some others, have each a fine cathedral, and many other houses of worship, and numerous convents.

A law there exists, I was told, for seizing the church property, though I could not learn that it had, as yet, in any part taken effect. Certain it is, that, in the southern part, this property remains untouched. A friar from Quito, of the order of Mercy, told me, that several religious houses in that city, held estates worth from sixty to a hundred thousand dollars.

Superstition, however, is there, beyond doubt, on the wane. Even a National Bible Society has recently been established at the capital, with which several of the first officers of government, and several priests, are connected. It is true, that their constitution, like all the others, except that of Buenos Ayres, tolerates, as yet, only the Catholic religion. But this must not be taken as proof, that the government itself is dis-

posed to be intolerant. That is truly liberal, and under it exists now a toleration *in fact*, if not *in law*; and we may hope, that the time is not distant, when that anti-republican article alluded to, will be expunged from their political charter.

In Guatamala, where they have had but little political or commercial intercourse with foreign nations, clerical influence and superstition remain, as far as I could learn, (for I did not go there in person,) nearly the same as when in a colonial state. None of the convent funds are yet molested by the new authorities, and friars are yet objects of respect and power. One of their gazettes has recently ventured, for the first time, to expose some of the defects of their lives, and to question their utility to society. The light of truth will *there* soon show, that a free country has no need of convents stored with scores of idle, corrupt, and corrupting monks.

Mexico.

Coming to Mexico, the most valuable of the Spanish possessions in the new world, with a population nearly equal to all the others united, and where had long been a numerous and extravagant nobility, I was prepared to find an imposing worship, a corrupt priesthood, and a superstitious people. On the way from the Pacific coast to the capital, I saw continual proof, that my anticipations were correct. Nearly every plantation, hill, and stream, bore the name of some saint; every dwelling, even the poorest Indian's hut, was furnished with small images and paintings of the Virgin; and sometimes fancied images were pointed out in the high rocks, where the deluded people came and poured out their supplications.

But it was gaining the summit of the last mountain, which overlooks the spacious upper valley, that their religion appeared in its most imposing form. The great metropolis, with its white walls, was seen in the centre of the plain, its tall spires, domes, and towers shooting up in such numbers, that every house seemed a temple, and all the people's business praise. The valley, too, in every direction, was crowded with small villages, and churches, where ascended numerous other towers, on which the last rays of the sun were now falling.

As it was the time of evening prayers, hundreds of deep-toned bells were slowly tolling, while the surrounding hills were repeating and throwing back their echoes on the plain below. Had

I been a Catholic, I should have said, "This is the beauty of holiness; this is the place where the Lord delights to dwell." But I had before, in other places, seen, with pain, the hollow pomp of their religion, and how seldom it is connected with purity of life. I remembered, too, the days, when the troops of Cortez entered this quiet paradise; how they tortured the poor, defenceless natives, and founded in blood the walls of the present city;—and instead of pleasing emotions, I could not but weep over the fallen nature of man, and the vain toys which he can offer his Saviour, in place of brokenness of heart.

A few miles from the town was shown, by the side of the lake, the aged convent, built by Cortez at the beginning of the conquest; and near the suburbs, was pointed out the church, where that hypocritical conqueror was interred. Both of these buildings are yet firm and in use; though, from the lapse of three centuries, and the military association of their origin, they seem invested with a kind of Roman antiquity.

In passing through Mexico at different times, wonder and grief have often been excited, in seeing what enormous expenditures have there been made for religious purposes, and yet how little God has been honored by them all.

The cathedral, built of hewn stone, (on the site of the old temple of the god of war,) with four fronts of different orders of architecture, including several side chapels, the ecclesiastical college and library, must far surpass in grandeur any religious edifice in the new world. It is no less than 500 feet in length, and is said to have cost the Spanish government one million of dollars for the walls alone; and for the altar, organ, paintings, silver chandeliers, candlesticks, and images, another million more.

Many of the convents are also spacious and magnificent to extravagance. That of St. Francis, erected on the spot, where stood the palace of Montezuma, has the dimensions of two entire blocks containing within it seven religious chapels, besides numerous courts, halls, and the cells of the friars. The walls of this immense establishment are nearly all lined with portraits of different saints, and other costly paintings illustrating their lives and miracles. Besides this convent, there are about twenty others for men, and fourteen or fifteen for women; some of which are little inferior in size, and more wealthy, than the one described. Most of these contain from fifty to an hundred inmates in the city, and various branches in the

country—all of which were nourished by the Spanish government, and made important helps in keeping the colonists in easy ignorance, and willing slavery.

But you will ask, What effect has the revolution produced on these religious establishments?

The reply is, that in Mexico it has produced no great effect as yet, more than to deter the present generation from entering the monastic life.

While this and the other colonies were subject to Spain, most of the civil and military offices were filled by favorites sent from the mother country. The effect was, that the American youth, in looking round for employment, saw no field left for them so inviting as the church. This was the best road to honor and wealth, and they pressed by hundreds into the convents. Every family of standing must prepare one son at least, to wear the sacred robes.

The revolution has now opened this field of civil and military honors to the youth of the country; and it proves far more inviting to them, than the honors of the cloister, particularly where they foresee that freedom, in her march, may, as in Buenos Ayres, one day uproot the cloisters, and turn all their tenants beggars on the world.

A few, however, still continue to assume the habit, and friars have a wide influence with the common people. They yet retain all their rich estates and funds undisturbed. Some of the best plantations in all the land are theirs, and some of the best blocks of stores and dwellings in the city. In the remote parts of the country, and among the Indian population, they have unbounded control. In upper and lower California, and on the northern frontiers, they yet carry on the system of missions on a broad scale. But, as an English gentleman and several others who had been there, told me, the object of the friars seems to be, as it always was, only to enslave the poor natives, and draw from them their hard earned possessions. O how unlike these, to the missions among our natives at the present day!

The secular clergy of Mexico are in much the same situation, as in the other countries already described, excepting that they are here much more numerous, and more wealthy. The expenditures for the church, however, under the new administration, are a mere trifle compared with those of the former. The archbishop, who was then paid \$125,000 a year, besides being furnished with a city and a country palace, fled at the time of the revolution to the mother country. Seven,

out of their nine bishops, some of which had \$100,000 a year, and many of the canons who had about \$14,000, have also fled, or died, and their salaries from the tithes now come to the new government.

The two bishops who yet remain receive now about \$50,000 each, the canons 3,000 in place of 14,000, and the lower priests a much less sum. The number of secular clergy, I was not able to ascertain. The cathedral of the capital has twenty-six canons; that of Puebla, Valladolid, Gaudalaxara, and Oaxaca, has each nearly as many more, besides numerous curates, and other priests, scattered throughout the cities, villages, and country parishes.

(To be continued.)

Ceylon.

JOINT LETTER OF THE MISSIONARIES.

IN our last number, was inserted a join letter from the missionaries in Ceylon to the Corresponding Secretary, dated in August 1825. We also appended to that letter a list of the *natives*,* who had been received into the mission church, before the date of that latter. We shall now lay before our readers another joint communication, which brings down the history of the mission to the early part of the present year. The death of Mrs. Woodward, and of the children of Mr. Winslow and Mr. Spaulding, was mentioned at p. 197 of the Missionary Herald for June.

Jaffna, Feb. 21, 1826.

Very dear Sir,—Since the death of our beloved brother Richards, most of our communications to you have been such as to make both you, and the Christian public, rejoice in the goodness of God manifested to us, not only in sparing our own lives, but the lives of our children, and of the members of our church. The scene, however, is in some measure, reversed. Death has again entered our dwellings, and our little circle is in mourning.

Recent Deaths.

In our letter of June 1825, we mentioned, that Mrs. Woodward was recovering from a severe illness, in which her life was considered in danger. She

continued in very feeble health until about the first of November, when her situation became more alarming, and it was evident that she could not long remain among us. We did not, however, apprehend that we were so soon to be afflicted by her removal, until the day before her death, when a sudden change in her symptoms left no doubt; and on the 24th. she fell asleep. On the 25th her remains were interred at Tillipally, where our dear departed brother Richards, and sisters Poor and Knight, rest from their labors.

As the event had so long been anticipated, and had been often made the subject of conversation and prayer, our afflicted brother was in some measure prepared for the event. They had spent the previous Sabbath in "going down to Jordan's banks together, and in looking over to the happy land beyond." Though deeply afflicted, Mr. Woodward is supported, and is enabled to say, "It is the Lord, let him do what seemeth him good." He continues alone at the station. His three children are at Panditeripo, with Mr. and Mrs. Scudder. On the night of the 26th, Harriet Maria, the eldest daughter of Mr. and Mrs. Winslow, was attacked with the cholera. The disease resisted all medicine, and though every thing was done to prolong life, she closed her eyes about half past ten on Sabbath morning the 27th. Here we might have paused, and said, Is not this enough? But no! As in the case of afflicted Job, while one messenger is yet speaking, another comes. About one o'clock the same day, Sarah Jane, the eldest daughter of Mr. and Mrs. Spaulding was violently attacked with the same disease, and at half-past six, she was pale in death. Thus three of our little number were cut down in the short space of four days! The language of these providences was indeed alarming; but we trust we can say, "It is well." In neither case was Dr. Scudder able to be present, being at the time resident a few miles from his station for the benefit of his health, and unable to come to our assistance, until assistance was in vain. Another circumstance, which added still more to our affliction, was the absence of Mr. and Mrs. Winslow.

Mr. and Mrs. Winslow were, at the time, as our readers have been informed, near Calcutta. The letter proceeds to give the reasons why they visited that place: but as those reasons have already been published, we shall avoid a repetition of them. See p. 196 of Miss. Her. for June

* The list above referred to, was erroneously headed, "List of the members of the American mission church," &c. It should have been headed, "List of the *Native* members," &c. The members of the church, in addition to those mentioned in the list, were in number thirteen.

Progressive State of the Mission.

The present state of our mission is, on the whole, encouraging. Our native free schools are, at present, considerably affected by the awful ravages of the cholera, but there is no reason to fear any permanent diminution of our hopes concerning them. We still have every encouragement to make known the word of God, both by preaching, and by the distribution of tracts and portions of the Bible. Of tracts and Bibles, however, our supply is still very small, and for the former our Tract Society is in debt. We have no funds.

With regard to our little church, we have our trials and our joys. One member, Samuel Judson, died of a typhus fever; four members and one candidate have been cut off with the cholera;* and three are under discipline. Our last quarterly meeting for communion, (the 19th of January,) was an interesting season. Seven natives† were added to the church, and two children were baptized. There are others who give some evidence of a change of heart, and we are happy to say, that there are almost constantly signs of special conviction on the minds of individuals, at some or all our stations. From the appearances among us, we have entertained some hopes of seeing another revival. Some have certainly given evidence of great anxiety for the salvation of their souls, but what the result will be is known only to Him who searcheth the heart. Many things encourage us to believe, that the Lord is near us by his Spirit, and is ready to bestow on us spiritual blessings.

Our Central School was never more encouraging than at present. A few days since, a class of 18 boys from the Tillipally school entered. Most of them are young, and possess superior talents. The number in the school now is *fifty-three*, of whom *twenty-two* are members of our church. The school at Tillipally‡ promises to be a very necessary and valuable nursery to that in Batticotta. These schools begin to attract the notice of learned natives as well as of others, and as the youth are collected from all parts of the district, we have every reason to hope, that they will be greatly instrumental in hasten-

ing that moral change among the people, for which we labor and pray. As evidence of this in part, the following circumstances may not be without interest. After it was thought best that a class should leave Tillipally school, and go to Batticotta, we determined to receive more boys into the school. On the day of admission, more than 70 boys, from various parts of the district, came to be examined. At a previous examination of the same kind, a few months ago, 102 were present. *How different this from the time, when, with all our persuasion, and even with the promise of reward, we were unable to prevail upon a single child to live upon our premises!* Of those who came, about 50 were selected, making the number in the Tillipally school, one hundred and twenty.

Comparative Claims of the Bombay Mission.

Though we are in need, as we have often stated, of help to carry on, to the best advantage, the several departments of our mission, still, we have no claims, which, in our own opinion, would, compare with those of our brethren at Bombay. We feel like pleading their cause, rather than our own. They are greatly afflicted, and are reduced to a very small number. Where can they look, but to the Board, and to the Young Men in our Theological Seminaries? They certainly occupy one of the most important stations in the world, and, at present, the entrance of laborers is unnoticed by government. Why not enter while there is room? We believe there is no mission, whose claims are greater, and we should be happy, also, to believe, that the prayers and faith of Christians in America concerning them, are in proportion to those claims.

In conclusion, the missionaries remark, with respect to the anxieties and responsibilities of their own situation, and as a reason why they should be remembered in the prayers of the churches:—

Our friends suppose, very justly, that every addition to our church is so much gain to our cause, and so much loss to the enemy; but all will very readily understand, that the care of watching over so many lambs of the flock in the midst of wolves—the labor of teaching so many babes in Christ the grand principles of the Gospel—and the anxiety we feel for them in many ways—all unite to show us the necessity of great faith and constant prayer.

* Peter and Antonio, of Manepy; Vaylachy, of Oodovitch, and Wm. Bancker, of Tillipally. The candidate was the cook at Manepy.

† Nicholas James, Michael B. Latimer, P. Joshua, Thomas Adams, and Edward Warner, of the Central School; also, a schoolmaster, from Panditeripo; and a school-visitor, of Tillipally.

‡ The school at this station has been made a sort of Academy, or introductory school to that at Batticotta. *Ed.*

The additions to the church, mentioned in the preceding letter, increase the number of admissions from the native population, to *ninety*. Of these, it appears that *five* have died, and that *three*, at the date of the letter, had been guilty of such misdemeanors, as to render discipline a matter of Christian duty.

PANDITERIPO.

EXTRACTS FROM THE JOURNAL OF DR. SCUDDER.

DR. SCUDDER introduces the extracts from his private journal by some remarks upon that dreadful disease called the *cholera*, and its influence upon the people. These remarks were written in February of the present year, and the following are extracts.

I could not but be pleased with a little girl, about ten years of age, who once attended the Sabbath school at this place. She was very ill. I went near the mat, on which she was lying, conversed with her, and told her to look to Jesus. She promised me that she would. From what took place at the time, I was led to hope, that her mind was impressed with what she heard, and I have entertained some little hope, that she is now in the bosom of her Saviour. What God intends to show this people by scourging them in so awful a manner, it is not for us to say. Whether he will make it extensively the means of teaching them the utter vanity of idols, to which they have been making their constant offerings, or whether he intends to give them up to trust more than before to their refuges of lies, will best be learned hereafter. It is a melancholy fact, that, in general, the latter seems to be the case. In a village near me, where I understand about 200 have recently died, they have of late been making very great offerings to their idols, and this, too, at a time, when the disease had nearly disappeared. It does seem, that many of these poor deluded creatures are given up by God to utter destruction. But while many cling more closely to their idols, in proportion as God punishes them for this and for their other sins, it is to be hoped, that this is not universally the case. Some, we have reason to believe, will forsake their idols.

The many offerings, which are made to them, and which prove to be all in vain, have the natural tendency to impress upon the minds of the people, that, as they afford them no assistance, they are gods of no power. There are several individuals near me, who, I

hope, have left their idols since the commencement of this awful scourge. Two of the members of a family of washermen were stout in heathenism until death entered their dwelling. I have reason to believe that they now prefer coming to the temple of the Lord of Hosts. When the disease first entered their dwelling, they were mad upon their idols. The first individual, who was taken, was carried to the temple of one of the goddesses. A second was attacked the same night, and was carried to the temple: he was soon a corpse. Two others were also attacked, but not taken to the temple. They came to me for medicine, and recovered. Whether the exertions of Susanna Anthony, a native member of the church, and who is also a member of the family, were instrumental in producing that state of mind, which has taken place, or whether the truth, which they have heard for years, came to them through the more immediate influences of the Holy Spirit, at this time, or not, I cannot say. Suffice it to say, they both felt somewhat impressed with a sense of divine things, and I hope it will terminate in their everlasting good.

A sister of Martha Washington has also forsaken her idols. One of her relations was attacked with the cholera, and died. She was very much alarmed, and expressed some fear that she might die, and be lost. She appears to be in earnest in seeking the salvation of her soul, and bows her knee to Jehovah.

It is a subject for thankfulness, that, while God has been cutting down so many who have hardened their hearts in sin, he has in mercy remembered the rising generation, and commissioned the angel of death to destroy comparatively few of them. As far as I have been enabled to learn, eight only of all the children belonging to my native free-schools have died. May they be spared to grow up in the fear of the Lord, and be ornaments to that religion, the truths of which they are constantly storing in their memories.

The preceding joint letter mentions the death of Samuel Judson, one of the native members of the church. The journal of Dr. Scudder contains a brief notice of him.

Memorial of Samuel Judson.

Sept. 23, 1825. This day one of the youths (Judson) belonging to the boarding school at Tillipally, died. He was a member of the church. He adorned his profession, and walked with a steady step in the road which leads to eternal

life. It is indeed a matter for thankfulness, that he in no instance tarnished his profession. He is the first native member of the church who has died. O how sweet is the thought, that one has been redeemed from among this people, and safely lodged in the bosom of his Saviour! His body lies in the same churchyard with our beloved brother Richards and others, and his soul, we have every reason to believe, is in the enjoyment of the same blessings. A sermon was preached in the church before his interment from these words, "And Asa did that which was good and right in the sight of the Lord his God."

25. Preached a funeral sermon at Batticotta this day, occasioned by the lamented departure from this world of our dear native brother. It is impossible to express the feelings I have had respecting his death. While I mourn, I rejoice. My discourse was from these words;—"Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me." John xvii, 24.

Manner of Preaching to the Youth, and Importance of Labors in their behalf.

As children compose the greater part of my congregation on the Sabbath, I have made it more an object to call their attention to divine things, while preaching, than formerly was the case. I use the catechetical manner of preaching, frequently asking questions, and receiving answers to the questions I ask them. This, which would appear singular in a congregation at home, is very necessary here. Much more is remembered, than when I preach without asking questions. In order the better to secure my object with these children, I have them seated near me in the church. The boys and girls in our native free schools form a very encouraging class of persons to labor with, and a missionary, I conceive, spends his time well, when he goes to his schools, and labors with them in word and in doctrine. If we judge from the dealings of God with the people who hear his word, both here and in Christian countries, it is evident, that greater numbers of conversions will take place among the young, than among the old, and while we preach the Gospel to the aged, and to the middle aged, we should by no means neglect those, who are in the days of their youth, and who of all others, are most susceptible of divine impressions. As I have no boarding-school at this place, I have spent a considerable portion of my time in

laboring with the boys at Batticotta. When the boarding-schools at Manepy and Panditeripo were removed to Tillypally, it was determined that each of the remaining boarding-schools should be opened every Friday for the religious labors of any of the brethren.

The boys at Batticotta are (with the divine blessing) to be among the first, who are to take the field, and fight the battles of the Lord against the prince of darkness. Nearly half of these are hopefully pious. What has God wrought! A sweet earnest, indeed, of what he intends to do, I believe, to this people; and a sweet encouragement for missionaries, who have gone to heathen lands, to select, from among the heathen, boys of promising talents, labor with them, talk to them individually alone, and pray with them, (which I consider of very great importance,) as is our habit to do here. The moral aspect of the school is indeed cheering, as the first talents, and the first scholars are enlisted on the Lord's side, and the influence which these exert upon those who are yet out of Christ, is very salutary. Some of them labor and pray in private with others, and thus prove valuable assistants in carrying on the work there.

Since I last wrote to you, there has been but one from this place, who has been united to the church. He is a schoolmaster about 40 years of age. He was one of the subjects of the revival in the early part of the year 1824. He was received at our quarterly meeting last month.

Jan. 16, 1826. I hope the Lord is operating upon the minds of several individuals here at this time. Three of my schoolmasters have been thoughtful for a long time past. Saythanathun, father of Martyn Tullar, appears rather more attentive to divine things. Amkanche, Muthale, Virnvay, and his sister, (sister of Martha Washington,) are also concerned for their souls.

Notice of the Church Members at the Station.

The members of the church at this station are now eleven in number. One is under censure. Willis, Coe, and Tullar, are now assistants to me in my work. They are pursuing the study of the Old Testament, writing sermons, &c. Should they prove sufficiently promising, they may hereafter be preachers of the Gospel.

With respect to the members of the church, I hope they are Christians, indeed; but they are imperfect, and need our prayers. Their situation is vastly different from that of professors

of religion in Christian countries. Surrounded as they are with wretchedness on every side, they need much grace to enable them to persevere. On the afternoon of the Sabbath, they have three different prayer meetings in different parts of the parish. The female members of the church, five in number, (including Amy,) hold a prayer meeting by themselves. The male members, who live about two miles distant, hold one among themselves. Those at this station, with others near me, hold a third meeting alternately in two of the neighboring villages. The following is an extract from my journal of July 17th. "I have now native members living in five (now seven) different places around me. It is to be hoped that these prayer meetings will have a good effect not only upon their own minds; but also on the minds of others, who, from time to time, may be present at them. How different the case now, from what it was a few years ago, when the voice of prayer was no where to be heard, but at the place where I reside. To the praise of divine grace be it spoken, these days of darkness have disappeared, and a little light here and there begins to shine. May it be like a little leaven, which leaveneth the whole lump, and an earnest of what God in his word has promised shall be effected. The native members of our church have much need to strengthen each other. Situated as they are among their ungodly friends and neighbors, they are pressed upon every side to do evil, and it is a great mercy, that they are not more frequently led astray." I have lately been making efforts to collect a congregation at this place, from among those who despise their idols. Upon condition that they forsake them, and nominally profess their faith in Christianity, and agree to attend the house of God on the Sabbath, I promise to watch over them, give them permission to be buried in the churchyard at this place, and also promise to see that they are buried, in case their friends refuse to do it. Several have put their names to such an agreement.

During the past year, six children of native Christian parents have been baptized at this place. There have been two marriages. Parea and Martha Washington were married in April; and Smith Bloomfield and Sally Colt, in May.

Dr. Scudder concludes his journal in the manner following:

May the people who have sent us, cry unceasingly to God in our behalf, that he would rend the heavens, and

come down, and cause the mountains to flow down at his presence. To their prayers let them add praises for what he has done. Praising God for past mercies, is one great means of bringing down greater blessings. There remaineth yet very much land to be possessed. But blessed be God, it is all ceded to Jesus, who hereafter shall reign from the rising to the setting of the sun.

J. SCUDDER.

Sandwich Islands.

HAWAII.

LETTER FROM MR. BISHOP TO THE CORRESPONDING SECRETARY.

In the *Missionary Herald* for April, p. 134, it was stated, that the aspect of things had very much improved at Kairua, and that a gracious effusion of the Spirit was daily expected. We have now to remark, that this expectation has not been disappointed;—as will be seen from the following letter, dated at Kairua, Oct. 24, 1825.

Serious Attention to Religion at Kairua.

Very dear Sir,—Permit me, as an individual, to address you once more, and relate what the Lord has done towards us, since my communication in June last. As it is expected Mr. Thurston will prepare a joint letter for this station, embracing the most interesting particulars, I am thus enabled to dwell the more on those of a personal nature.

Soon after my return from Oahu, about the first of July, the Spirit of the Lord appeared evidently at work among the people of our charge. An increased attention to the preached word; the great concourse of people at the church, so as to fill it to overflowing, while numbers thronged the doors and windows to catch the sound; together with the establishment of several weekly prayer-meetings;—all indicated, that the Lord was with us in reality. Among the most prominent individuals, who profess to have enlisted themselves in the ranks of the faithful, resolving to become the followers of the Lord Jesus, are, Keoua, wife of Governor Adams, Kekupuohi, an aged chief woman, formerly the wife of Tariaipu, king of Hawaii at the time of its discovery by Capt. Cook, and a large proportion of chiefs of less distinction, both male and female. Since the commencement of this religious excitement, our houses have been daily more or less frequented

by inquirers, who anxiously desire instruction in the principles of Christianity. We entertain hopes, that some have indeed experienced that change, which shall be their passport unto everlasting life, among whom are several young men, teachers in our schools. It is desirable, however, that none be admitted to church membership, till after a suitable season of trial and instruction.

We look upon many of these first fruits as our future helpers in our labors of love. Others appear well, but are so disposed to trust to their own righteousness, that we have never encouraged them to think that they are truly interested in a Saviour.

Before I was laid aside, in August last, by sickness, I had received the names of sixty-three persons, of both sexes, who had visited me to inquire what they should do to obtain salvation; and since that time many more have been added to the number. The removal of Honorii to Hiro, (Byron's Bay,) was severely felt by all those who were disposed to serious inquiry. He had been with them daily, visiting from house to house, and in conducting their social meetings for prayer, so that the continuance of his presence was thought by them indispensable. But the return of Mr. Ruggles to Tauai, rendered his assistance to Mr. Goodrich an important object, in order to keep possession of that interesting station, until further aid shall arrive from America.

Our schools, scattered up and down the coast, form so many radiating points of Christian knowledge. The books put into their hands are all of a religious character, and whatever a native learns, he communicates to his friends who cannot read. I have often been surprised to hear those, who came from a distance, and had never heard preaching, or obtained a knowledge of the alphabet, repeat whole hymns by heart. It is now ten weeks yesterday, since, in compliance with several previous invitations, I visited some of the neighboring villages to preach and inquire into the state of the schools. I was accompanied by five or six young native men, hopefully pious, who acted as a choir of singers. I sent them forward by two and two, to call at the several houses, which we were to pass, and invite the people to assemble, while I walked slowly in the rear to prepare my discourses. The day was clear, and the noontide sun shone fully upon my path, while not a noise was to be heard, save the dashing of the surf upon the rocks of lava that bound the shore. Those who have felt the direct rays of

a tropical sun, can best judge of its debilitating influence. But the interesting scenes before me sustained me through the day, during which I preached six times to more than 2,500 people. It was the most pleasing day that I have spent on missionary ground, because it appeared the most useful one. But it was the last, on which the righteous Providence of God permitted me to speak in his name for ten weeks. I returned home late in the evening exhausted with fatigue and hunger, but inwardly rejoicing in the glorious prospects now opening among our schools. Whenever a school-house is erected, a place is provided for the worship of the true God, and the voice of prayer is heard morning and evening to ascend up to the ears of the Lord of Sabaoth. I had intended the excursion above mentioned as the beginning of a series of visits to different parts of the island, but the Lord was pleased to order otherwise, at least for a season.

Illness of Mr. Bishop.

Two days after this, I was taken ill of a fever, which continued ten days, when I became convalescent. But when I had nearly recovered, I was, in consequence of over exertion, seized with a relapse, which continued longer than my former sickness, and brought me to the lowest extremity. But the Lord heard my petition, and raised me from my low condition, to preach once more the tidings of salvation. Yesterday, for the first time, I ascended the pulpit, and spoke from these words of the Psalmist; "I love the Lord because he hath heard the voice of my supplications." I am now restored to nearly my former health, and am enabled to sing of his mercies, and of his chastisements. My beloved companion has been afflicted, for the last four months, with a severe bowel complaint, which has entirely prostrated her strength. I trust that she is now somewhat better. During my late illness, she was mostly confined to her room, and wholly unable to render me that assistance, which my case demanded. I was not left, however, without a helper. Mr. and Mrs. Thurston laid aside all other avocations to attend upon us, and proved themselves truly worthy the appellation of brother and sister. Night and day Mr. Thurston watched by my couch, both as nurse and physician, till he was exhausted, and Mr. Ely came to his relief.

I remain, Dear Sir, yours in the Gospel.
A. BISHOP.

EXTRACTS OF A LETTER FROM MR.
ELY AT KAAVAROA.

THE last letter giving an account of this station, was dated in the early part of 1825, and published at p. 177 of this volume. We now insert extracts of a letter from Mr. Ely to the Corresponding Secretary, written in October, three-fourths of a year later.

Contrast of the Present with the Past.

Dear Sir,—When we first landed here, the people as a body were unbelievers, determined to remain in ignorance, rejected the proposals made for their instruction, and despised the word of life. They were profligate in their lives, and bent on every evil work. We have seen the mother beat her son-in-law for his efforts to screen her daughter, the wife of his bosom, from being corrupted by a foreigner. We have witnessed the whole village, with few exceptions, intoxicated from day to day—heard their horrid yells—and, in the domestic circle, seen the effects of their rage. I have heard the daughter of eight years, pleading for the life of her mother at the hand of her intoxicated father, and anon wailing over her father, who had fallen by a stone wielded by the wife of his bosom.

But now they are changed; *externally*, they are *universally* changed. They have abandoned their evil practices. No female is known to visit a ship for the infamous practice of prostitution. No one is intoxicated. There are no family broils. All may be said to be believers in Christianity, so far as the question of its divine origin is concerned. Family worship is generally prevalent, and kind attentions every where prevail.

The natives are engaged in learning to read, and calls for books are much too numerous for our means of supply. Often we are solicited to hasten the translation of the Scriptures, that they may have them to read in their own language; and the principal topic of conversation among the natives, concerns the word of God. The inhabitants of neighboring villages flock by hundreds to our church, at our seasons of worship.

Three females, a few weeks since, came from a distant village to inquire into the new way. They said they had heard, and that they were convinced, that this word was from the Lord; and they begged, with tears, that some one might go over and teach them the way of life, that they, too, might be saved. Nor is this a solitary instance. Such calls have become very frequent.

When the inhabitants of Kaavaroa visit distant villages, where the news of this great salvation is noised abroad, the natives lead them to their houses, and inquire eagerly of them concerning it. And in my excursions, they voluntarily collect in large companies to receive the word at my mouth.

Specific Cases of Serious Inquiry.

Kapookulou, who lives here, was formerly the high priest of Tamehameha. A son of his died a short time since, a hopeful convert. His daughter, about 18 years of age, a very intelligent girl, is also, we hope, a true penitent. When her brother died, she expostulated with her parents, and earnestly entreated them to prepare for death. "Can you remain in hell?" she said, "My brother is dead. He we hope, has gone to heaven: you are in the broad road. We have lived together in this world. Shall I go and meet my brother in heaven, and leave you to go to hell? Shall we be separated in the future world?" With such words she exhorted them. They are now very interesting inquirers.

Last Sabbath I propounded Kapiolani for admission to the church. Kama-kau, and his wife, and Alahai, a young chief who lives with Naihe, are expecting to unite in the course of three or four months. A number more give pleasing evidence of piety, though we think it not best to hasten their baptism. And a still greater number are silently inquiring the way of life.

Native Missionary Society.

A few days since, a number of the natives formed themselves into a society, to aid by contributions in the support of their missionary. They have already contributed to the amount of \$50, in articles of clothing and provisions. This, considering their poverty, we think liberal. They say they love God, and they wish to aid their missionary, whom God has sent to them to preach the Gospel of Christ.

It should be far from us to boast of any thing that we have done, or to speak of the work as affected by our agency. We would give glory to God as the only efficient Agent in the conversion of sinners. Little did I expect, when I first removed here, that my eyes would in so short a time, be permitted to see so much that is favorable for Zion. Indeed, I had calculated to witness a long dreary night of toil, and care, and discouragement. But God has been better to us than our fears; and in his

name we have abundant cause to rejoice. And could our Christian friends in America witness what we have witnessed, they, no doubt, would rejoice with us, and be encouraged to do more for the enlightening of the gentiles.

Requesting an interest in our prayers, and in the prayers of our patrons and friends, that we may be sustained to perform faithfully the work assigned us as missionaries, and that, by a divine blessing, we may be instrumental in gathering the gentiles into the church of Christ, I subscribe myself yours in the Gospel,

JAMES ELY.

OAHU.

LETTER FROM MR. CHAMBERLAIN TO THE TREASURER, DATED HONORURU, DEC. 8, 1835.

Unfriendly spirit of Visitants to the Islands.

My dear Sir,—The enclosed, together with a letter for Mr. Evans, which I forward by this conveyance, was written to be sent by the America, a merchant ship of the United States, bound to Canton; but which the captain refused to take, though he was the bearer of many communications for others, in the mercantile interest.

It was at a time when the greatest number of fall ships were in port, and a virulent spirit existed against the mission, in consequence of measures adopted by the chiefs, to suppress some of the gross and prevalent vices, in which most of the foreigners, far removed from the restraints of law, and civilized society, shamelessly degrade themselves.

I leave it for other pens to detail the history of that period, when it was deemed necessary that an armed guard should be stationed near us, to defend our houses, and protect our persons from threatened assault.

A few years ago, our apprehensions of insult and injury, were from the natives. Circumstances are now entirely altered, and it is to them we look for protection, nor do we look in vain.

All is now quiet, and the work of the mission, under the divine blessing, prospers in our hands. But we do not cherish the delusion that the enemy has no further opposition to make. The return of the spring ships will furnish him with an occasion to exert anew his malice, and happy shall we feel ourselves, if he is not allowed to gain any advantage.

At p. 206 of this volume, it was stated, that, in October, the natives were employed in the erection of a large house for public worship at

Honoruru. Large as it is, it seems not to exceed, in its relative proportions, the disposition of the people to attend on the preaching of the Gospel.

Our new meeting house has been opened for public worship; and, though thought to be large enough to contain 4000 people, has been filled to overflowing.

The examination of the schools took place immediately after the dedication of the house; and the improvement of the scholars afforded us high satisfaction. The greatest part of three successive days was employed in the examination; and on no former occasion has there been such an exhibition of rapid improvement.

Marriages are beginning to be frequently solemnized, and even foreigners have set an example. Since Karaimoku's marriage, nine or ten couples have been united according to Christian custom, among which are Opiia, one of the widows of Tamehameha, and Tapule, formerly the queen of Tana'i.

Admission to the Church.

The last Sabbath was one of very great interest. Eight persons, who, for more than six months past, have been regarded proper subjects for baptism, and have thus long been under a course of special instruction, with particular reference to baptism, and admission into the church, were received into communion with us, as disciples of our common Lord, and, with us, sat down to commemorate his dying love.

To seven of them baptism was administered; but the baptism of Karaimoku, imparted a number of years ago, by a French chaplain, being regarded valid, he only brought forward his little son; whom it was pleasant to see him dedicate to the Lord Jehovah, in arms which had often been filled with offerings of a very different kind, and hands once stained with the blood of human victims, presented to a sanguinary deity. The Sandwich Island church has now received an enlargement by the addition of ten to its number from among this heathen people. These we regard as the first-fruits of a plentiful harvest, which, we trust the Lord will soon gather in, to his own glory, and to the praise of his grace.

FROM THE SAME TO THE CORRESPONDING SECRETARY.

With regard to the unfriendly disposition of many visitants to the islands towards the mis-

missionaries, Mr. Chamberlain thus wrote to the Corresponding Secretary, two days after the date of the foregoing letter.

Since the departure of the English ship *Daniel*, Capt. *Buckle*, which came hither from Lahaina, and a few other ships, with crews, (though, I trust, not with captains,) of a similar character with that, we have been free from the apprehensions of molestation; nor have we heard of any instances of insult offered to the teachers, or scholars, as was the case during a part of the past season.

The restrictive measures adopted by the chiefs, to prevent females frequenting the ships as they have formerly done, if insufficient to effect all that was desired, were by no means unsuccessful, or useless. Multitudes were prevented going on board, and a degree of disgrace became attached to a practice, which was before regarded as honorable!

Several individuals, who were detected going off secretly, were brought before the chiefs, and punished. We hope that the chiefs, now they have made a beginning, will follow up the subject with energy.

The outrage, to which Mr. Richards and his family were subjected from the crew of the ship *Daniel*, with at least the connivance of its captain, was mentioned at p. 208 of the number for July.

Mr. C. states that not only are Christian marriages becoming frequent on Oahu, (as was remarked in the preceding letter,) but that they are common at Lahaina, (on Mowee,) and that several have been solemnized on Hawaii.

The seven chiefs admitted to the church on the first Sabbath in December, were *Karaimoku*, *Kaahumanu*, *Tapule*, *Keariiiahonui*, *Opiia*, *Kaiu*, and *Laanui*. Mention was made of the proposed admission of these chiefs, and some account was given of each of them, at pp. 71, 72, and 73, of our number for March. The eighth person admitted, was *Richard Karaiulu*, once a member of the Foreign Mission School. See p. 72. Two of the chiefs mentioned in the Herald for March, appear not to have been received on this occasion. These were *Kanui*, one of the wives of *Tamehameha*, and mother of the amiable queen who died in England; and *Kapiolani*, the wife of *Naihe*, who has been frequently mentioned with commendation in our work. Why the former was not then received, we are not told: but we learn, from Mr. Ely's correspondence from Kaavarua, that the latter was propounded at that place of her residence.

in the month of October. It is presumed she will be received into the church in the presence of her people, on Hawaii.

Kaahumanu received, upon baptism, the Christian name of Elizabeth; Opiia received that of Lydia; Tapule, of Deborah; Keariiiahonui, of Aaron; Laanui, of Gideon; Kaiu, of Simeon. The little son of Karaimoku received the name of Joseph Leleohoku.

In estimating the number of native members in the mission church at *ten*, Mr. Chamberlain includes the two received several months before, at Lahaina. See p. 176.

LETTER FROM MR. LOOMIS TO THE CORRESPONDING SECRETARY.

Publications in the Native Language during the year 1825.

THE letter of Mr. Loomis, from which the following cheering extracts in relation to the press, are taken, was dated Dec. 26, 1825.

During the year 1825, we have published of tract No. 1, (eight pages,) 41,000 copies; of tract No. 2, (four pages,) 6,500 copies; of tract No. 3, (eight pages,) 9,500 copies; of tract No. 5, (eight pages,) 3,000 copies; of the "Ten Commandments," 400 copies; besides some other small publications; and we expect in the course of two months, to complete an edition of tract No. 4, (four pages,) 3,000 copies; and a new edition of the Hawaiian Hymn book, (60 pages,) 15,000 copies. Indeed, such is the demand for books, and the ability of the missionaries to translate, that the want of paper and types is the only objection to our keeping the press in constant operation.* Five or six young natives are now engaged in learning the art of printing. They board and clothe themselves, and have been given to understand, that when they become partially acquainted with the art, they will receive something for their labor, and when they are well acquainted, will be paid a regular price for what they do. For the last two months, they have done most of the press work, and I think promise well.

I do not apprehend, that the printing department will, in a pecuniary point of view, be an expense to the mission; although a considerable time must elapse before a remuneration is received for the press, types, &c. The natives now give us, in exchange for books, articles that we much need,

* Paper and types have been forwarded to the islands; and a new press has been purchased, to go by the first opportunity. *Ed.*

and such as would, otherwise, cost us double what they now do.

At this station *all* the fresh provisions we have had occasion to buy for some time past, have been procured with the tracts we have published; and we were never before so well supplied with vegetables, fowls, &c. It should be mentioned, however, that we have less occasion to purchase than formerly, because the chiefs make us frequent presents of fish, hogs, taro, &c.

The demand for books has been so great, that we have not been able at any time to furnish a supply; and indeed it is very possible we never shall be; but, as I have before stated, the want of paper and types is the only objection to our keeping the press in constant operation. A vast number of people have become able to read; and a vast number of others will be able to read by the time one of the Gospels can be put into their hands. I apprehend 10,000 copies of the Gospel of Matthew might be advantageously distributed, in less time than it would take to print them.

Some months since, Mr. Bishop informed me, that, in connexion with Mr. Thurston, he had requested the Board to send a printer and press to be stationed at Kairua. Such a measure, if the Board can be at the expense, will doubtless be of great advantage to the mission; as tracts might, in that case, be put into the hands of the people much sooner than could otherwise be done.

Bombay.

DEATH OF MR. HALL.

It becomes our duty to announce, that the oldest missionary of the Board has been called from his labors, and from a mission, too, which, as it would seem to a human observer, could not well dispense with his services. The missionary to whom we refer, is the Rev. GORDON HALL.

On the 2d of March last, Mr. Hall left Bombay on a tour for preaching on the continent, which he prosecuted with his characteristic zeal and enterprise, until the 20th of the same month, when, at Dhoorlee-Dapoor, near Nasseek, at 4 in the morning, he was seized violently with the cholera, which, in little more than eight hours, terminated his life. These are all the facts, which have yet come to our knowledge, except that Mr. Graves, his surviving fellow-missionary says, he imparted suitable advice to those around his couch—prayed with them—and

several times gave expression to his feelings, in ascriptions of praise and glory to God. The violent, the overwhelming nature of his disease would, of course, permit but few remarks of any kind to be made. He was attended by two native youths.

Mr. Hall is known to have been one of four young men, who, while members of Williams College, some years before the formation of the American Board, made missions to the heathen a question of deep personal concern, and dwelt upon it with feelings of interest, inspired and cherished by faith, and hope, and charity. Three of these—Mills, Richards, and Hall—are now dead; and, far from their native land, among the heathen whom they loved, lie the remains of the two last; while the bones of Samuel J. Mills were deposited in the African waves. They saw the answer to their prayers, and eminently were they honored in the instrumentality, by which that answer was secured. While American missions are remembered in the land which gave them birth, or in lands which they have blessed, the names of these men, and those of their associates, will be cherished, with an endeared recollection of their Christian heroism.

Among Mr. Hall's natural qualities, force of mind was the most prominent; and this he possessed in so high a degree, as to predispose and to qualify him for great undertakings. Connected with this, was so much piety and moral courage, as rendered him, by the grace of God, strong and unyielding in purposes of Christian benevolence; and, blessed with health, he held on his way, amid numerous trials and discouragements, until he thought he beheld the dawn of the morning, and saw the clouds breaking, and the star of promise shining in the east.

It is to be noted, with lively gratitude, and not without admiration of providence, that Mr. Hall was spared to the mission, and to the Mahratta people, long enough to see the entire New Testament translated into the Mahratta language, and issued from the press, after very diligent and careful revision. This desirable and important object was attained just before he commenced the fatal tour.*

The afflicted widow of Mr. Hall is now in this country, with her only surviving child, as is known to our readers. Of English birth, and of course a stranger here, and now bereav-

* A copy of this work was transmitted for the Library of the Board, with the news of Mr. Hall's decease. It is entitled, "The New Testament of our Lord and Saviour Jesus Christ, Translated from the Original Greek, into the Mahratta Language, by the American Missionaries in Bombay. Bombay—Printed at the Mission Press. A. D. 1826." Ed.

ed, she will doubtless find an alleviation of sorrow in Christian sympathy, as well as in reliance on the "Father of the fatherless, and Judge of the widows."

It is a considerable time since the Prudential Committee were earnestly desirous of reinforcing this mission: but have not as yet had it in their power. It is now expected, however, that two, and it is hoped three missionaries, will sail thither by the earliest opportunity.

LETTER FROM MR. HALL, IN BEHALF OF
THE BOMBAY MISSION.

THE following letter was composed by Mr. Hall several weeks before his death, and printed at the mission press, with a view to sending it to a variety of friends and acquaintance, and others, in this country. It came with the intelligence of his decease, and, both from respect to the memory of the writer, and on account of the inherent value of the composition, we publish it almost entire; two or three paragraphs only being omitted, as not essential to the argument and the appeal.

My Dear Christian Friend,—Your love to your Redeemer, your compassion for a lost world, and your bowels of mercy for your dying, perishing fellow-men, often move you to call out, "Watchman, what of the night?" A dark, a long, a gloomy, a woeful night has settled upon our guilty race. It envelopes all. Its issues are too expanded, too tremendous to be comprehended by the light of his recovery. From the hour the first beams of that light revealed to man the redeeming love of God, in the garden of Eden, how has every succeeding ray that has fallen upon this dark earth, cheered the heart of Christian benevolence, while every intervening cloud, obscuring the prospects of love and mercy among men, has tried and grieved the people of God.

To the far distant heralds of Zion our hearts often seem to call, "Watchmen, what of the night?" Sometimes the reply is, "Zion travaileth and bringeth forth children; the Lord hath done great things for us, whereof we are glad. The word has been preached, prayer has been made, the Spirit has been given, sinners have been converted." We hear the glad tidings. Our hearts leap for joy. We thank God, and take courage.

We turn again, and in other directions ask, "Watchmen, what of the night?" Their mourning hearts heave the heavy sigh; and the bitter lamentation breaks upon our ear; "The night is prolonged;

the blackness of darkness still gathers upon it. The people see no light. They continue sitting in the region and shadow of death. They stumble upon the dark mountains. Their feet go down to death, their steps take hold on hell. The Sun of Righteousness does not arise to shed his vivifying light upon them. The Lord delayeth his coming to save them. The beautiful feet of those upon the mountains who bring good tidings, who publish salvation, do not come here." Heavy tidings. Who will not mourn? And is such the mournful condition of three-fourths of our race? Ah it is; it is. And do the ~~dead~~ redeemed followers of Jesus, who received his farewell charge, "Go ye into all the world and preach the Gospel to every creature," know that such is the mournful condition of three-fourths of their kindred race? Ah, this they know full well! Think of this, and weep, O my soul, and be in bitterness. Oh that my head were waters and my eyes a fountain of tears, that I might weep day and night for my beloved fellow creatures, thus left to grope in darkness, and perish without hope; and for the churches too, who look on, and behold this tremendous ruin of immortal souls, sweeping over a long succession of generations, and yet make no more effort to stay its awful progress!

Beloved in the Lord, do you from Zion's most favored mount, turn a pitying, waiting, longing eye to this dark hemisphere, and ask, "Watchman, what of the night?" I am permitted to stand in the place of a watchman; but it is on a slender, incipient outwork, very far distant from the walls of Jerusalem. O that I may always be found vigilant and faithful at my post, and ready to give a true report.

I will send you tidings. In some respects they are joyous; but in others they are grievous. I see much around me that is joyous. If I turn back no farther than to the period of my own arrival on this spot, and survey but what seems to be our own neighborhood, much that is cheering greets the eye. Then from Cape Comorin through the whole range of sea coast by Cochin, Goa, Bombay, Surat, Cambay, Bussora, Mocha, and by Mosambique, including Madagascar, Mauritius and other Islands, to the Cape of Good Hope, there was not one Protestant missionary; if we except a native missionary who was, for a short time, partially established at Surat.

But about three months ago, delegates from five missions met in the Bombay Mission Chapel, and formed a Missionary "Union to promote Christian fellowship, and to consult on the best means of

advancing the kingdom of Christ in this country.

The individual missionary who constituted one of these missions, has since gone to England not to return, and therefore, for the present, that mission is extinct. To the other four belong nine missionaries, and two European assistant missionaries. These missions have two common printing establishments, and one lithographic press, consecrated to Christ as so many powerful engines for scattering abroad the light of life. These four missions have in operation about sixty schools, in which are more than 3,000 children, reading, or daily learning to read, the word of God, and receiving catechetical instruction. The missionaries, some or all of them, are every day preaching Christ and him crucified to the heathen. The Scriptures and tracts are travelling abroad, and the word of God is working its way to immortal minds in every direction. Prayer is made, and the promises of Jehovah are laid hold on; while the means (missionaries excepted) of doing a thousand times more in similar ways for the cause of Zion here, are ready at hand. These are good things; and we rejoice in them. You too will rejoice in them; and let us all praise the Lord for them.

But there is something in the weakness of our nature, or in the deep subtlety of our adversary, which, even while we contemplate such good things, and are praising God for them, is exceedingly liable to practise a mortal mischief upon us, by so alluring and engrossing the mind with the little that is done or doing, as to render it seemingly blind to the almost all that still remains to be done. This brings us to the grievous part of the subject.

It is grievous to behold such an extent of country and so teeming with immortal souls, but yet so destitute of the messengers of life.

From Bombay, we look down the coast for seventy miles, and we see two missionaries; and fourteen miles farther on, we see two more. Looking in a more easterly direction, at the distance of about 300 miles, we see one missionary, chiefly occupied, however, as a chaplain among Europeans. In an eastern direction, the nearest missionary is about 1,000 miles from us. Looking a little to the north of east, at the distance of 1,300 miles, we see ten or twelve missionaries in little more than as many miles in length on the banks of the Ganges. Turning thence northward, at nearly the same distance from us, we see three, four, or five more, separated from each other by almost as many

hundred intervening miles. And looking onward beyond these distant posts, in a north-east direction, through the Chinese empire and Tartary, to Kam-schatka, and thence down the north-western coast of America, to the river Columbia, and thence across the mountains to the Missouri, the first-missionaries we see, in that direction, are brethren Vaill and Chapman among the Osages.

Again we look north, and, at a distance of 180 miles, we see two missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia, to the pole, not a single missionary is to be seen. In a north-western direction, it is doubtful whether there is now one missionary between us and St. Petersburg. Westerly, the nearest is at Jerusalem, or Beyroot. South-west, the nearest is at Sierra Leone; and more to the south, the nearest may be among the Hottentots, or on Madagascar.

Can you count the millions and millions comprised in this range? Can any but an adamant heart survey them, and not be grieved?

I should like to see a new chart of the earth adjusted to a double scale of measurement, one shewing the comparative surface, and the other the comparative population, of the different sections of the earth—all presenting a black ground, except those spots where the Gospel is preached. And on a slip of white ground, I would have a note of reference to Mark xvi, 15, 16; and this I would have bound up in every Bible, so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors, and teachers of theology, to add to the note on their map, Romans x, 14, 15, and Isaiah vi, 8, to the last clause; which latter clause I would have every student in theology, and young believer of good talents and education, print on his chart in *GRAND CAPITALS*; preceded by, *Lord, what wilt thou have me to do?*

As we must habitually set the Lord Jesus before us, or not expect his love will habitually constrain us; so must we habitually contemplate a fallen world, lying in the wicked one, or not expect that our hearts will be exercised with any proper sympathies for the perishing.

But I will take a more limited view. Here are the Mahrattas. They have been estimated at 12,000,000. To preach the Gospel to these 12,000,000 of heathen, there are now six missionaries, four from the Scottish Missionary Society, and two from our Society; that is, one

missionary to 2,000,000 of souls. And to furnish these 12,000,000 with the Christian Scriptures, and tracts, and school books, there is one small printing establishment. It is now about twelve years since the mission here began, in some very small degree, to communicate the truth to some of this great multitude. Let these facts be well weighed.

During those twelve years, the facilities for imparting Christian knowledge among this people, or for employing among them the appointed means of salvation, have so multiplied and improved, that I think it moderate to say, that a missionary arriving here *now* could, in an equal period, do ten times as much for the diffusion of Christian knowledge, as could have been done by one arriving here twelve years ago. Then there was no school in which to catechise and give lectures—no chapel—no Scriptures and tracts to disperse. Now we have a chapel—more than thirty school-rooms—and the Scriptures and tracts for distribution—while hundreds of towns and villages, by all the eloquence and pathos that the most imperious want and the direst necessity can inspire, are supplicating for more mission schools—millions of people, calling for Scriptures, and tracts, and preaching—and an untold number of large towns, in population like Boston, Cambridge, Andover, Providence, Dartmouth, Williamstown, New Haven, Albany, and Schenectady, calling for missionary establishments in them. If some of these places are not quite open for the reception of missionaries, others doubtless are, and all, we believe, will be by and by; while all are now open, in various ways, for the reception of Christian books.

Under such circumstances, with such facilities, what number of Christian books might be prepared, printed, and distributed; what number of children taught to read the word of God, and catechised; and what number of perishing sinners pointed to the Saviour's cross, in one year, if there were but a *supply of missionaries!** Is it not a

grievous thing to witness such facilities for missionary action, lying comparatively neglected? Is not here a vast and fertile field broken up and ready for the casting in of the seed? And is not the seed already in the field waiting for the sowers to scatter it? What should we say of the farmer, who would turn away from such a field, and leave the seed in the field to perish unscattered, and go to some comparatively desolate heath, where much must be done before even that can be prepared for the seed?

Surely no one can understandingly answer the question "*where* is it best to send missionaries?" without first duly considering the comparative population of the places in question, and the comparative facilities for imparting Christian knowledge to that population. On this score, I plead that justice may be shown to these 12,000,000 of heathen. Here I ground my plea. Let the facts speak. Twelve millions of your race are prostrate at your feet. You can need no delineation of their moral character. It is enough to know that they are your brethren, but are heathen,—that they are idolaters and in ignorance of their Maker and their Redeemer; and that you can, if you will, send them the Gospel. Their untold miseries supplicate you to open your hands, and give them that salvation, which your Redeemer and your Judge has entrusted to you for them, and so long ago charged you to give them. You see also what are the facilities for now giving them that salvation you have so long held in trust for them, but so long withheld from them. What will you do? Will you spurn them from your feet, and command them to let you alone, and wait, as they are, till the judgment day? Is this the love of Christ? Is this the beauty of the Lord upon his holy Zion? Where are the hundreds of students in theology? Where are the tens of hundreds of blooming, pious, well educated youth, the professed followers of the Lamb? Is there none among you, who have a love, a sympathy, a compassion, for all these your long neglected, your dying, your

would put to shame a great majority of the common bramins. And the fact is peculiarly gratifying that, instead of having imbibed any prejudice against us, or our books, from the Christian instruction given in our schools, these very youth, and their relatives, wherever we meet with them in the country, are of all others the most forward to receive, and read, and beg, the Christian Scriptures and tracts. In not a few instances, fathers earnestly solicit them for their little sons.

During the year, about 786 children have committed to memory the Ten Commandments, and 379 a Catechism of sixteen small pages. A much greater number have committed to memory parts of the same.

We continue to have numerous and urgent applications for additional schools; but shall be obliged to decline them, until we are furnished with larger funds, and more fellow-laborers.

* The following facts, from the last report of our schools, show how extensively Christian knowledge might be diffused among a rising generation of idolaters; there were only a supply of missionaries and funds; and if but the Spirit of God were given, in answer to prayer, to seal upon the youthful mind such Christian instructions, what would not soon be accomplished.

Our number of schools at present is thirty-two. The number of children on the teachers' lists is 1750. Of these 75 are girls, and 133 are Jewish children.

During the past year, as nearly as we can calculate, 1,000 have left our schools, most of them having obtained what the natives esteem a sufficiently good school education. Among these, together with those who have left in former years, are many boys and young men, who can read with a fluency and propriety that

perishing fellow men? O remember, there is a dead love, a dead sympathy, a dead compassion, as well as a dead faith; being without works. O, it was not a dead love, or sympathy, or compassion, which brought your Redeemer to the cross. That was not idle breath which he uttered, "Go ye into all the world, and preach the Gospel to every creature," nor yet that interceding appeal to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." O contemplate on the cross, your bleeding Saviour, tasting death for every man, and then survey the spiritual miseries and prospects of those millions of heathen souls dying in ignorance of that only name, by which it is possible for them to be saved; and then lay upon your hearts your Redeemer's farewell charge, and when you have faithfully done this, judge of your love and regard for Jesus, and of your compassion for immortal souls, by your works.

But I ask again, must these eminent facilities for your diffusing among these millions the knowledge of salvation, still remain neglected at such a fearful rate? Before missionaries can leave America, come here, and acquire the language so as to be well able to prepare Christian books, and to preach, nearly three years must elapse. But should God send death among us for the next fifteen months, as he has in the past fifteen, the Board would not, at the expiration of those months, have a single missionary on the ground. In such a case, must the chapel and printing office be shut up, more than thirty schools dissolved, and our other operations terminated? Or into whose hands shall all this property and establishment be transferred? Do not these peculiar circumstances call for peculiar efforts?

I will endeavor, as God shall enable me, so to labor here on the spot, that the blood of these souls shall not be found in my skirts; and while I cannot but witness a generation of 12,000,000 of unevangelized souls, in succession to the hundreds of generations gone down before them, dropping into eternity, leaving prospects but little better for the next generation, I will endeavor, as a watchman at my post, faithfully to report what I see. Wo is unto me, if I proclaim not the wants of this people, and the eminent facilities made ready for the supply of those wants. This I would wish to do so plainly and so fully, that if the guilt of neglecting their salvation must lodge any where, I may be able to shake it from my garments; so that I may stand acquitted before my Judge, both as to my personal labors

among them; and as to my pleading with you on their behalf.

The remarks I have now made, are, in a great measure, applicable to other parts of India. And there it yet another very grievous view to be taken, which I can but barely mention. In little more than a year past, death, sickness, and other causes, have, so far as I can learn, laid aside nineteen missionaries in India, while but six or eight have, in the same time, come to India; and so far as I know (from missionary appearances, not from God's promises) there is a prospect of further diminution, rather than of augmentation. In view of these things, what will the English and American churches do? Is it not time for every missionary in India, to cry aloud and spare not? Would you have your missionaries leave their work, and come home, to plead, in person before you, the cause of the heathen? Do not tempt us to do so. Some have, in Providence, been called home, especially to England, and their pleas, in person, have been successful so far beyond what has been otherwise attempted, as seemingly to call for the measure, though so expensive, and, for the time, so privative to the heathen. Why is it so? Why cannot facts be weighed? Why cannot the well known necessities and miseries of the heathen speak, and plead and prevail, without the aid of any such disastrous expedients? Does this tell to the credit of those whom the Gospel makes wise to do good? O think of these things every one who has a mind that *can* think! O feel, every one that has a heart that *can* feel. O ye redeemed of the Lord, whom he has made kings and priests unto God, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and in the true spirit of such an unreserved consecration of yourselves to your Redeemer, ask him, "Lord what wilt thou have me to do?" And let his Spirit, and his truth, and your own conscience, give you the answer, which shall guide you in a matter of such unparalleled moment.

Your affectionate fellow servant in the Lord,
GORDON HALL.

Bombay, 1st February, 1826.

N. B.—I hope it will be deemed excusable to add a most respectful, but fervent request, that this plea in behalf of a population equal to that of the twenty-four North American States, though so brief and feeble, may be presented to the Christian public, through the various religious Newspapers and Magazines in the United States.

UNION OF PROTESTANT MISSIONARIES.

In the preceding letter from Mr. Hall, the reader will have observed a reference to a meeting of missionaries at Bombay. This meeting was held for the purpose of forming a Union, for specific purposes, among all the protestant missionaries within a convenient distance from Bombay. As the expediency of such associations, when practicable, is worthy of serious consideration, we shall copy the "Rules and Principles of the Union," that were agreed upon at Bombay. They retain their original form, as incorporated in the Minutes of the meeting.

1. That an Association be now formed, and called, *The Bombay Missionary Union*.

2. That it be understood, that the members of this Union hold the distinguishing doctrines of the reformation, without compromising any of those tenets, on which they may conscientiously differ.

3. That the object of this Union be to promote Christian fellowship, and to consult on the best means of advancing the kingdom of Christ in this country.

4. That any other Protestant mission may join this Association.

5. That an Annual Meeting be held at such place as may from time to time be agreed upon, which shall commence on the first Monday of December, and be open to all Protestant missionaries, ministers, and others, who may be disposed to promote its object.

6. That at each Anniversary, the Minutes of the preceding meeting be read—two sermons preached relating to missionary concerns—an account of the different missions for the past year, laid before the meeting, the missions which are to furnish preachers for the ensuing year designated, and a suitable portion of time spent in special prayer, and in religious and moral discussion.

7. That according to the seniority of the different missions, a Chairman and Secretary shall come in yearly from them by rotation.

The missions represented at this meeting, were the following, pursuing the order of time in which they were commenced; viz. The American mission at Bombay; the London Society's mission at Surat; the Church Missionary Society's mission in Bombay; the London Missionary Society's mission at Belgaum; and the Scottish Missionary Society's mission in the Southern Koncan.

At this meeting, various subjects were discussed, religious exercises were repeatedly attended, and four native candidates, three from Belgaum, and one from Bombay. (see p.

179,) were examined, approved, and received into the Christian church.—The next annual meeting was appointed to be holden at Bombay.

THE SEVENTEENTH ANNIVERSARY.

THE SEVENTEENTH ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held at Middletown, Con. Sept. 14, and 15, 1826. Present,

Hon. JOHN HOOKER, of Springfield, Mass.

Hon. STEPHEN VAN RENSSELAER, LL. D. of Albany, N. Y.

Rev. SAMUEL AUSTIN, D. D. of Worcester, Mass.

Hon. JOHN C. SMITH, LL. D. of Sharon, Con.

Rev. DAVID PORTER, D. D. of Catskill, N. Y.

Rev. ALEXANDER PROUDFIT, D. D. of Salem, N. Y.

Rev. CALVIN CHAPIN, D. D. of Wethersfield, Con.

Rev. JAMES RICHARDS, D. D. Professor in the Theological Seminary at Auburn, N. Y.

Rev. EDWARD D. GRIFFIN, D. D. President of Williams College, Williamstown, Mass.

Rev. JEREMIAH DAY, D. D. LL. D. President of Yale College, New Haven, Con.

Rev. HENRY DAVIS, D. D. President of Hamilton College, Clinton, N. Y.

Rev. JOSHUA BATES, D. D. President of Middlebury College, Vermont.

JEREMIAH EVARTS, Esq. of Boston, Mass.

Rev. HEMAN HUMPHREY, D. D. President of Amherst College, Mass.

Rev. GARDINER SPRING, D. D. of the city of New York.

EDWARD A. NEWTON, Esq. of Pittsfield, Mass. but recently from Calcutta.

Rev. WARREN FAY, of Charlestown, Mass.

ELEAZAR LORD, Esq. of the city of New York.

The following Honorary Members were present: viz. Hon. THOMAS B. COOKE, and ORRIN DAY, Esq. of Catskill, N. Y. Rev. ERASTUS SCRANTON, of Orange, Con. ANSON G. PHELPS, Esq. of the city of New York, Rev. THOMAS PUNDERSON, of Huntington, Con. Rev. JACOB ALLEN, of Glastenbury, Ct. Rev. JOAB BRACE, of Wethersfield, Con. and Rev. ENOCH BURT, of Great Barrington, Mass.

The Vice President of the Board, the Hon. JOHN COTTON SMITH, took the chair.

The meeting was opened with prayer by the Rev. Dr. PROUDFIT; and, on the succeeding day, by the Rev. Dr. DAVIS.

The minutes of the last annual meeting were read.

A letter from the Rev. Dr. LYMAN was communicated, in which he resigned the office of President of the Board, (being prevented by feeble health from attending,) and expressed his affectionate regard to the members, and to the cause which they are laboring to promote:

Whereupon it was

Resolved, That the resignation of the Rev. Dr. LYMAN be accepted; that his letter be entered upon the minutes; and that the thanks of the Board be presented to him, for his prompt and uniform attendance at the annual meetings, and for his faithful and useful services as presiding officer.

The Treasurer's accounts, as examined and certified by the Auditor, were exhibited and accepted. The Receipts and Expenditures, during the past year, were as follows:

Receipts.

Donations, - - - - -	\$57,645 75
Legacies, - - - - -	2,075 36
Income of Permanent Fund, - - - - -	\$2,299 12
Deduct interest paid on money borrowed, - - - - -	403 98—1,895 14
	\$61,616 25

Expenditures.

The payments from the Treasury to meet the current charges of the various missions and operations of the Board were, - - - - -	\$48,268 39
Debts of the United For. Miss. Society, which have been assumed and paid by the Board,* - - - - -	10,744 55
Appropriated to meet apprehended losses on stock in the Eagle Bank, New Haven,† - - - - -	2,000 00
	\$61,012 94
Balance due from the Board, Aug. 31, 1825, - - - - -	28 00
Amount of payments from the Treasury, - - - - -	61,040 94
Balance on hand, carried to the credit of the Board in new account, Sept. 1, 1826, - - - - -	575 31
	\$61,616 25

* All the property belonging to the United Foreign Missionary Society will be transferred, and is considered as at the disposal of the Board. The value of this property cannot now be stated; and perhaps it would be difficult to make an exact estimate. There can be no doubt, however, that it cost a much larger sum than the amount of the debts as above stated. This property consists in buildings, improvements on land, live stock, farming utensils, household furniture, books, mechanical tools, machinery of mills, &c. at missionary stations; and in two small farms, attached to the missions in the state of New York.

† Four thousand dollars of the Permanent Fund were invested in the Eagle Bank more than seven years ago; and during the whole time antecedent to the failure of the Bank, the investment was considered advantageous and safe, by the most competent judges. How great the loss will be, cannot now be ascertained. It was thought best, however, to make an appropriation to the permanent fund of half the sum at hazard; and when the exact loss shall be known, it will doubtless be replaced from the general resources of the Board.

The following additions to various permanent funds, of which the interest only can be expended, have been made within the year past; viz.

To the Permanent Fund for the general objects of the Board, - - - - -	\$1,365 00
To the Permanent Fund for Corresponding Secretary, viz. - - - - -	\$152 40
From individuals, - - - - -	367 92
For profits of the Missionary Herald, received during the year, - - - - -	1,829 26
For profits of the Panoplist, - - - - -	17 85
Interest, in part, on this fund, - - - - -	385 05—2,384 56
To the Permanent Fund for Treasurer, viz. - - - - -	58 20—426 12
From individuals, - - - - -	367 92
Interest on this fund, - - - - -	58 20—426 12
	\$4,175 68

Donations specifically appropriated to the Miss on College in Ceylon have also been received, amounting to, - - - - -	686 05
For the printing establishment for Western Asia, - - - - -	923 92
	\$1,609 97

The payments on account of the expenses of the printing establishment for Western Asia, within the year past, have amounted to, - - - - - \$551 28

The Report of the Prudential Committee was presented. The reading of principal parts of this document commenced in the forenoon and was resumed and concluded in the afternoon; when it was ordered to be printed, under the direction of the same Committee.

A letter from the Rev. Dr. Woods, Professor in the Theological Seminary at Andover, was communicated, expressing his regret that necessity prevented his attendance.

The Rev. CHARLES A. BOARDMAN appeared as a Commissioner from the Agents of the Foreign Mission School, and was invited to sit as an Honorary Member of the Board.

Resolved, That the Prudential Committee be authorized to ascertain the amount of property belonging to the United Foreign Missionary Society, adopt measures for an immediate transfer of such property to this Board, and publish an acknowledgment of the same.

The officers of the Board for the year ensuing, were elected partly on Thursday, and partly on Friday.

They are as follows:

HON. JOHN COTTON SMITH, LL. D.	} Prudential Committee.
<i>President.</i>	
HON. STEPHEN VAN RENSSELAER, LL. D. <i>Vice President.</i>	
REV. CALVIN CHAPIN, D. D. <i>Recording Secretary.</i>	
HON. WILLIAM REED,	
REV. LEONARD WOODS, D. D.	
JEREMIAH EVARTS, Esq.	
HON. SAMUEL HUBBARD, and	} Prudential Committee.
REV. WARREN FAY,	
JEREMIAH EVARTS, Esq. <i>Corresponding Secretary.</i>	

Rev. RUFUS ANDERSON, *Assistant Secretary.*

HENRY HILL, Esq. *Treasurer;* and
CHESTER ADAMS, Esq. *Auditor.*

On Thursday evening, the annual sermon was delivered by the Rev. Dr. GRIFFIN, in the Congregational church, from Matt. xxviii, 18, 19, 20.

On Friday morning, the thanks of the Board were presented to the preacher, and a copy of the sermon was requested for publication.

A letter from the Hon. CHARLES MARSH was communicated, expressing his regret at being unexpectedly detained from the present meeting.

The Rev. LYMAN BEECHER, D. D. was chosen preacher for the next annual meeting, and the Rev. JOHN H. RICE, D. D. was chosen to preach in case of his failure.

The contemplated union between this Board and the United Foreign Missionary Society having been consummated, within a few months past, it was judged expedient to make a large addition to the members of the Board. The following gentlemen were elected by ballot: viz.

The Rev. EDWARD PAYSON, D. D. of
Portland, Me.

Hon. LEWIS STRONG, Northampton,

Rev. JOHN CODMAN, D. D. Dorchester,

Rev. JUSTIN EDWARDS, Andover, Mass.

Col. RICHARD VARICK,

Rev. JAMES MILNOR, D. D.

Rev. THOMAS H. MCAULEY, D. D.

Rev. WILLIAM McMURRAY, D. D.
and

JOHN NITCHIE, Esq. of the city of
New York;

Hon. NATHANIEL W. HOWELL,
Canandaigua,

Rev. NATHAN S. S. BEMAN, Troy,

Rev. JOHN LUDLOW, Albany,

Rev. THOMAS DE WITT, Hope-
well, Dutchess co. N. Y.

THEODORE FRELINGHUYSEN, Esq.
Newark,

Rev. ARCHIBALD ALEXANDER,
D. D. Professor in the
Theological Seminary,
Princeton, N. J.

THOMAS BRADFORD, Esq. Phila-
delphia,

Dr. SAMUEL AGNEW, Harrisburgh,

Rev. WILLIAM NEIL, D. D. Pres-
ident of Dickinson Col-
lege, Carlisle, Penn.

JOSEPH NOURSE, Esq. Register of
the Treasury, city of
Washington;

WILLIAM MAXWELL, Esq. Nor-
folk,

Gen. J. H. COCKE, Buckingham
county, Virginia;

Rev. BENJAMIN M. PALMER, D. D.
Charleston, S. C.

Dr. JOHN CUMMING, Savannah,

Rev. MOSES WADDELL, D. D.
President of the Univer-
sity, Athens, Georgia,

Rev. CHARLES COFFIN, D. D.
President of Greenville
College, Tennessee;

Rev. GIDEON BLACKBURN, D. D.
Louisville, Kentucky; and

Rev. ROBERT G. WILSON, D. D.
President of the College
at Athens, Ohio.

Resolved, That those gentlemen, who have been constituted Directors for Life of the United Foreign Missionary Society by the payment of \$150, be considered Honorary Members of this Board.

Resolved, That any Minister of the Gospel, who has been constituted a Life member of the United Foreign Missionary Society by the payment of \$30, may become an Honorary Member of this Board by an additional payment, at any one time, of \$20; and that any Layman who has been constituted a Life member of said Society by the payment of \$30 may become an Honorary Member of this Board, by an additional payment, at any one time, of \$70.

On Friday at 3 o'clock P. M. the Board met at the Congregational church, where a numerous assembly had convened. Parts of the Report were read by the Corresponding Secretary, who gave a brief view of several missions, the time not admitting of any thing more. An address of considerable length was then made by the Rev. CHARLES S. STEWART, a missionary just arrived from the Sandwich Islands, which was followed by a short address by Mr. NEWTON, a member of the Board.

After returning to the former place of meeting, the following resolutions were adopted: viz.

Resolved, That the Prudential Committee be requested to cause their annual Report to be printed, in season to be distributed to the members at the annual meeting.

Whereas it appears to this Board, that obstacles exist to the establishment of a Mission College in Ceylon, which cannot at present be removed:

Resolved, That the Prudential Committee be authorized to suspend their exertions for this contemplated institution, while they endeavor to render the

Central School at Batticotta, as extensively useful to the natives as possible.

The thanks of the Board were voted for the convenient accommodation afforded them, at the lecture-room, for their meeting;—to the choir of singers for their attendance and appropriate services, in connexion with the public religious exercises of the sanctuary;—and to those families and individuals, whose

hospitality and kindness had been experienced by the members, during the session.

Resolved, That the next annual meeting of the Board be held in the city of New York, on the second Wednesday of October 1827, at 10 o'clock A. M.

The meeting was closed with prayer by the Rev. Dr. PORTER.

Foreign Intelligence.

European Turkey.

LETTER FROM A BRITISH CONSUL TO THE
REV. MR. WOLFF.

THE following letter was written by P. G. Duveluz, Esq. British Consul at Adrianople, to the Rev. Joseph Wolff, the well known Jewish missionary, and a copy of it sent to Mr. King at Smyrna, and by him transmitted to the Corresponding Secretary of the Board.—Adrianople is a large city in European Turkey, about 130 miles north-west of Constantinople. The transactions mentioned in the letter have, on the whole, an auspicious bearing on the Bible cause in the Turkish dominions.

Adrianople, March 23, 1826.

REVEREND SIR,

I SINCERELY hope this will find you safely arrived at Pera, which Mrs. Duveluz and myself shall be most happy to hear from your goodself, as we shall take the warmest interest in what may regard you, and always consider ourselves most happy in the opportunity we have had of making your personal acquaintance, recommending ourselves to the continuance of your valuable friendship, which we shall always be anxious in cultivating.

You will, no doubt, have been informed, by the letter I had the pleasure of writing to the Rev. Mr. Leeves, under the 16th inst., of the favorable impression you had made here on the minds of the Greeks and Armenians. These people are unceasing in their praise of your Christian virtues, and respectable character, and greatly thankful for the word of God you have so liberally distributed among them. Even the first among the Jews, although stubborn in their errors, have expressed themselves to me, highly astonished at your learning, and the benevolence of your character. All these just tributes to your worthy character, you may be assured, gave me the greatest satisfaction, and I enjoyed the pleasing hopes, that your short visit to Adrianople would be of lasting benefit to the good cause of the Bible Society, in these parts, which I still have every reason to think will be the case, although we have just past over a moment of storm and tribulation, which threatened serious consequences to the poor Christians of this place, and to all appearances a total stop to the circulation of the Holy Scriptures here.

On Sunday last, without the least previous notice, our Pacha gave orders, that all the

Bibles and New Testaments, that you had distributed, and all those that were on sale, should be seized; and this command was put in execution by the Aga of the Janissaries of this city, at the head of all his guards. This created a great disturbance in the town, and alarm among the Christians; for the Greek Metropolitan Church was entered by the Pacha's officers to convey the Archbishop before the Pacha. But the Archbishop, with Christian courage, would not obey the summons before he had finished divine service. The Armenian Bishop and Cakam Bashi were also brought before the Pacha, and reproached with not having informed him of the distribution of these books among their people, ordering them immediately to send to the Pacha's palace all these books. The Greek Archbishop behaved in a very cool and becoming manner, stating that, as these books contained absolutely nothing but what was written in the books of their own church, there was nothing in them that could have induced him to apprise the Pacha of their circulation among the Greeks. The Armenian Bishop spoke to the same effect, and the Cakam Bashi merely added, that there were among these books one against their belief, which they never read. My dragoman was also sent for by the Pacha, and treated by that violent man in the most unbecoming manner, which indeed rendered his situation for a moment perilous; and the Pacha in the most unguarded manner, blinded by his passion, spared neither your goodself nor me.

I was in the country, when all these disturbances were going on, but came on the first intimation immediately to town, and went at once to the Pacha to require an explanation of all this. However, I could only get to see his Kieya Bey, as the great man had retired to his harem, and was invisible. All I could then learn was, that the Pacha was greatly irritated at your having spread these books here without his knowledge, and he was determined to make a formal complaint to his government against you and myself, and endeavor to get me removed from my situation of British Consul here. It therefore became my imperious duty to apprise the Ambassador of this affair, and give His Excellency a faithful relation of the facts of the case, which I did on Monday last, stating, as I firmly believe from all the information I have been able to gain on the subject, that the Pacha was led to adopt this most extraordinary and outrageous line of conduct from the perfidious insinuations of the Jews of this place, who, it is said, not only accused you of the intention of converting them to Christianity, but also the Turks of this place. The minds of the Janissaries were very much in-

flamed; and really, for a time, people appeared apprehensive of an attack upon the Christians, beginning with myself and family. However, God had ordered it otherwise, and the whole of this unpleasant affair is now ended to His glory, and for the benefit of the poor Christians of these parts. For, on the following day, after I had written to the Ambassador the account of this affair, say on Tuesday, the Pacha of his own accord requested an interview with me, which I immediately attended. The Pacha expressed to me in the politest manner the regret he felt, at the proceedings he had taken, respecting the books in question, and, after making a very friendly apology for all that had passed, begged I would consider, that he had no other motive than that of ascertaining whether any of these books were in the Turkish language, as by your having distributed a number of them gratis, he had been apprehensive that might have been the case, which he had deemed it his duty to investigate. But being now fully convinced that these books consisted only of Greek, Armenian, and Hebrew, with which he had no authority to meddle, he had given orders that they should be returned to the persons, from whom they had been taken, and that for the future no impediment should be given to their sale and free circulation here.

Thus has ended this vexatious affair, and turned out, through divine providence, to the benefit of the good cause; as now the Christians of this place have taken confidence from the authority of the Pacha to sell the Holy Scriptures freely and publicly here. A shop, facing my house, has been stored with them, and the Greeks and Armenians are now continually flocking to it, whilst, before the late disturbances, hardly a single individual at a time stopped timidously to inquire for these books. Mr. G. Marcello informs me, that all the books containing the Bible and New Testament together, have been disposed of, and that he has sundry applications for more, and would be obliged to Mr. Leeves to send him, as soon as convenient, fifty to sixty copies, also as many of the small explanatory pamphlets. He will himself write to Mr. Leeves, by Monday's caravan, and give every due and requisite information on these matters. I shall also do myself the pleasure of addressing you again shortly, and send you the promised letters for Smyrna and England. Mrs. Duveluz, and Mrs. Zimmermann, and all your good friends here, request to be respectfully remembered to you, and in much haste, I must conclude with the sincerest regard respectfully, Reverend Sir, your faithful and devoted Servant,

P. G. DUVELUZ.

OPERATIONS OF FOREIGN BIBLE SOCIETIES.

WE no where find so good a view of the operations of Bible Societies in foreign lands, as is given in the Tenth Report of the American Bible Society. We accordingly insert it, for the benefit of such of our readers, as may not have access to that document.

In Europe, the British and Foreign Bible Society continues to act with that practical

efficiency which has distinguished their past labors. They had issued during the last year, two hundred and eighty thousand six hundred and fifty-five Bibles and Testaments, making a total of three millions, seven hundred and twenty-two thousand, nine hundred, and eighty seven copies of the Scriptures, issued from its depository in London, in twenty-one years. They had in progress new editions of the Bible in twenty languages. This venerable institution has assisted in disseminating, or translating the Holy Scriptures, in one hundred and forty-two different languages and dialects.

Its receipts during the past year amounted to more than four hundred and fourteen thousand, six hundred dollars, and the disbursements had equalled the full amount of the income.

From France, the most pleasing intelligence has been received. The Bible Societies established in its different cities, and particularly the *Paris Bible Society*, continue to enjoy the smiles of a kind Providence. In this country the Turkish Bible has been prepared as far as the book of Job, at the expense, and under the auspices of the British and Foreign Bible Society. The New Testament in the Modern Armenian has been printed in Paris by the same Institution.

The condition of Portugal, Spain, and Italy, precludes any special efforts to disseminate the word of life in those countries at present.

The *Netherlands Bible Society* continues in successful operation, and during the last year had distributed twelve thousand, three hundred and twenty seven Bibles and Testaments.

Since the formation of the first Bible Society in the cantons of *Switzerland*, more than two hundred and forty thousand copies of the Sacred Scriptures have been printed or distributed in that interesting portion of the world.

Many Roman Catholics in Basle have discovered an anxiety to read the Scriptures, and where they have been too poor to pay for them in money, they have brought different kinds of produce, and offered them in exchange for Bibles.

The Protestants of *Germany* continue to evince their attachment to the Holy Oracles by circulating them among all classes of the community.

The *Hambro-Altona Society* lately completed an edition of thirteen thousand five hundred Bibles and Testaments.

The *Hanoverian Bible Society*, since its establishment, has issued more than thirty thousand copies of the Sacred Scriptures in the German language. The patronage of the king of Bavaria has been extended to the *Nuremberg Bible Society*, and several Auxiliaries to this Institution have already been formed.

The *Saxon Society* in connexion with its Auxiliaries has circulated upwards of fifty thousand Bibles and Testaments.

The Society in the kingdom of *Wuerttemberg* has distributed, since its formation, one hundred and nineteen thousand, eight hundred and ninety Bibles and Testaments.

Dr. Leander Van Ess, whom the Managers have so often mentioned with applause, has been greatly favored in his disinterested and difficult labors. He has now distributed

upwards of five hundred and fifty thousand copies of the sacred volume. And another professor in the Roman Catholic communion, influenced by his pious zeal, has prepared a version of the New Testament, which is spoken of in terms of approbation.

The *Prussian Bible Society* is advancing towards the attainment of its object. The Central Society at Berlin, has, during the past year, circulated nearly five thousand Bibles and Testaments, and seventy-eight thousand, two hundred and forty-seven, in ten years.

The numerous Bible Societies and their Branches scattered over the dominions of Prussia have printed or circulated upwards of one hundred and eighty thousand copies of the word of life.

The *Danish Bible Society*, in connexion with its Auxiliaries, has printed or distributed, since its formation in 1814, a total of one hundred thousand, five hundred copies of the Scriptures, or parts of the same.

The *Swedish Bible Society* is successfully pursuing its career of usefulness. Two hundred and fifteen thousand, three hundred copies of the Scriptures have been printed, and one hundred and ninety-four thousand, two hundred and twenty-eight copies have been issued by this Institution. It appears from an estimate made by its President, that at least thirty thousand copies of the Bible will be annually required, for many years to come.

The Managers contemplate with gratitude the extent and importance of the past operations of the *Russian Bible Society*; it has suffered a great loss in the resignation of its late President, prince Galitzin, and from recent circumstances, apprehensions are entertained that the future countenance of the government will be withheld. It is devoutly to be wished, that the mighty energies of this great Institution may continue in motion, to enlighten and bless that extensive empire. Prince Galitzin has assured the British and Foreign Bible Society that he continues to feel a deep interest in the advancement of the Bible cause in every part of the world.

It appears that the *Russian Bible Society* have, in the space of eleven years, printed or purchased the Bible, or parts thereof, in forty-one different languages or dialects, and distributed four hundred and forty-eight thousand, one hundred and nine copies.

The *Malta Bible Society*, during the last year, issued ten thousand, four hundred and eighty-six copies of the Scriptures in fifteen different languages.

The *Ionian Bible Society* has three Auxiliaries at Cephalonia, Zante, and Cerigo, and has circulated four thousand and forty-two copies of the sacred volume in six years; many of which have been sent to the suffering Greeks, who received them with eagerness. It is said, that, while encamped, and in expectation of the enemy, many of them were seen employed in reading the sacred pages.

In many parts of the *Turkish empire*, the efforts of the British and Foreign Bible Society to circulate the Scriptures have been accompanied with success.

The Managers are informed by one of the Secretaries of that Society, that the firman of the Grand Seigneur, prohibiting their circulation, has proved an extensive publication of

the fact, that the Scriptures have been prepared for that purpose; and excited in many Musselmans a lively desire to read the prohibited books.

From the depositories at Smyrna, Aleppo, and Constantinople, nearly four thousand copies have been issued in the Arabic, Syriac, Turkish and Armenian languages. And from another depôt, Jerusalem, Tyre, Sidon, Tripoli, and Damascus have received a supply of the inspired volume.

In the *Persian language* the Pentateuch has been completed, and a version of the historical books is at present in progress.

From *Asia*, gratifying information continues to be received from the Bible Societies of *Calcutta, Bombay, Madras and Ceylon*.

From the Report of the *Bombay Bible Society*, it appears that the translation of the whole Bible into the Goojarattee language is now completed, and an edition of six thousand copies has been nearly distributed. The version of the Scriptures into Malayalam was almost finished by the Madras Bible Society; and the Syriac Bible has been completed. From the great anxiety expressed by the Metropolitan of the Syrian church, his clergy, and the whole body of the Syrian Christians, to possess the oracles of God in their native language, it is believed that this version will receive a very extensive circulation.

An edition of one thousand copies of the Old Testament in the Tamul language, has been carried forward as far as the Prophets; and five thousand New Testaments and Gospels were in the press.

The Missionaries at *Serampore* are advancing in the translation of the Scriptures, in a spirit of laudable zeal and perseverance. Recent information has been received from Dr. Carey, stating that he is now personally superintending fourteen distinct translations, and that in a short time thirty-four versions of the New Testament will have been issued from their press, besides eight versions of the Old Testament, and a version of the whole Bible in the Chinese language; making forty-three versions of the sacred volume in whole or in part, produced by the labors of these devoted servants of Christ.

Your Board of Managers have great pleasure in adding, that a portion of the sacred Scriptures has been prepared for the idolatrous millions of the *Birman empire*. The Gospel according to St. Matthew has been translated into their language by Mr. Judson, one of the American missionaries; and the remaining books of the New Testament are in progress.

The *Colombo Bible Society*, established in Ceylon has been actively employed in distributing the Scriptures in the English, Dutch, Malay, and Cingalese languages. The Tamul native associations at Jaffnapatam and Mallagam continue in a flourishing condition. A version of the New Testament is in progress in the Pali language, which is used by all the learned in Ceylon, the Birman empire, the kingdoms of Ava, Siam, Pegu, Aracan, Combagia, and all the nations in India beyond the Ganges; also in several of the northern nations, as Thibet, Bhutan, and in several of the most important islands of the eastern Archipelago.

The intelligence from the *South Sea Islands* exhibits activity in promoting the circulation

of the Scriptures. In six of those islands missionaries are stationed, and four of them have renounced idolatry and embraced the Gospel. Five hundred copies of the Acts of the Apostles in the Tahitian language have been circulated in thirteen islands, and an edition of ten thousand copies is stated to be necessary to supply the readers for the leeward mission alone.

The Bible Society of *New South Wales* continues to prosper. The inhabitants of Amboyna have received the Malay Bibles with gladness, and nearly fourteen hundred dollars have been remitted to the British and Foreign Bible Society, as "a contribution from the poor who are hungering after the bread of life."

Upon the labors of the Bible Society in *Africa* the blessing of God continues to descend. An edition of the Ethiopic New Testament is now preparing; also two thousand Psalters in the Coptic and Arabic: and a translation of the New Testament has been commenced in the language of Namaqua in South Africa. One of the converts from that nation said, "I would not part with my Bible for the whole world. I find it contains every thing which is necessary for my consolation and encouragement in time and eternity." Thus, though Africa is still enveloped in the shades of midnight darkness, the eye of the Christian is relieved by here and there a spot illumined with the beams of the Sun of Righteousness.

France.

STATE OF THE PROTESTANT RELIGION.

A LETTER from the Rev. Edward Robinson to the Assistant Secretary of the Board, dated Paris, July 27th, contains a number of facts relating to the religious state and prospects of France, that will be esteemed valuable.

Mr. R. was present at one of the monthly meetings of the Bible Society of Paris, where reports from various parts of the kingdom were read, which called forth strong manifestations of interested feeling in the members of the meeting. This society, he says, is making progress.

The Evangelical Missionary Society of Paris, of which some account was given in the *Missionary Herald*, vol. xix, pp. 125, 126, is still regarded with much affection. The Committee of this society hold weekly meetings, and at the one, which Mr. Robinson attended, Professor Keiffer presided. The education of young men for missionaries, is now the special object of attention. Six pupils were connected with the missionary seminary established in Paris.

It is the opinion of Mr. Wilks—continues Mr. R.—that evangelical religion is rapidly gaining ground in France. An evidence of this, probably, is the success of so many relig-

ious publications. Of the *Missionary Journal*,* 1,200 copies are taken by subscription; and of the *Friend of Youth*, a little work for children, by Mr. W., 2,000 are sold. Recently a Protestant book store has been opened, which is kept by M. Servier, who is esteemed a pious man, and is the agent for most of the religious publications. There are, in the higher and more respectable ranks, several persons of genuine and fervent piety. Mr. Wilks is strongly of the belief, that if the Gospel were to be ably and powerfully preached here, great effects would be produced. At any rate, a preacher of that character would be protected;—many individuals of rank and influence would rally around him, and sustain him against calumny and oppression.

Respecting the Jews, I have found it useless to make inquiries here. They are few in number—are tolerated and protected by government in their civil rights—and no one interests himself about them. There are said to be more of them in Alsace, than in any other part of France.

From letters of Mr. Robinson to gentlemen in New York, written about the same time with the above, and published in the *New York Observer*, we derive some additional facts.

The Tract Society has been, for some time, quite active; and recently the institution of Sabbath schools has been commenced under favorable auspices. Indeed, the progress of evangelical religion within the last eight years, is described, both by English and French, as having been very great; and the condition of the French Protestant Church is regarded by Mr. R. as in a high degree interesting.

In this state of things the French church would seem to need, and to deserve, all the sympathy, and encouragement, and aid, which the Christians of other countries can bestow. Especially is this the case in regard to America; inasmuch as our country is an object of great interest here; and religious intelligence and narratives, and indeed all our religious publications, are received with great satisfaction and implicit confidence.

The allusion of Mr. R. to the person and labors of the celebrated Baron de Sacy, will be gratifying to many of our readers.

I yesterday called on the Baron de Sacy. He is a fine model of a veteran scholar; small, thin, of a sallow countenance, and over 70 years of age. He yet toils along the path of Arabic literature—a path which he doubtless finds strewn with many flowers. He is just finishing the printing of a second edition of his *Arabic Chrestomathy*, in 2 vols., 8 vo., very much enlarged and improved. When that is completed, he will immediately commence printing a second edition of his *Arabic Grammar*, with large additions and alterations.

* "*Journal des Missions Evangeliques*:" a quarterly publication, of 96 pages. Ed.

The printing of the new edition of the Arabic Lexicon of Golius is soon to be commenced at Bonn, under the superintendence of Professor Freytag, a pupil of De Sacy, who has recently been assisted by the Prussian government to visit Paris, England, and Copenhagen, in order to obtain materials for the improvement of the work.

Mr. R. observes, that the modern Oriental languages are taught in Paris with great advantages; but solely for their own literature: while in Germany, they are cultivated with particular reference to the illustration of the Hebrew.

As we have reason to expect repeated communications from this gentleman, who has rendered himself known to the community by a valued translation of Wahl's Lexicon of the Greek Testament, (Miss. Her. for Jan. p. 28.) we extract a passage from one of his letters, in which his probable route, and chief place of residence, on the continent of Europe, are mentioned.

I shall probably proceed to Germany in three or four weeks—perhaps by way of Basle, Shausen, Tübingen, Stuttgart, Heidelberg, Frankfurt, Gießen, Cassel, &c., to Göttingen. My present impression is, that I shall locate myself at Halle, where Gesenius is, and where Tholuck also has been placed by the king, at the head of the university. This is a most favorable event for the cause of religion in Germany, especially as Halle has become the principal school of theology, or rather of sacred literature, in the country.

Our readers will remember, that we have seldom spoken of the Jews, for several years past, without having occasion to speak, also, of Professor Tholuck, as their active and unwearied friend and benefactor. The following account of him, by the Editors of the New York Observer, will give some idea of his value to the church of Christ in any station, but especially in that, to which he has been happily exalted.

Professor Tholuck is well known to our readers as the active friend and patron of all the efforts which have been made within the last six or seven years for the spread of evangelical religion in the north of Germany, and particularly in Berlin and its vicinity. Although only 27 years of age, he is already master of 15 languages, and all his learning is devoted to the advancement of religion. While professor of divinity in the University of Berlin, he was in the habit of assembling 30 or 40 pious students at his own house, once a week, for the purpose of giving them instruction in practical religion. He has done probably more than any other man in Germany to promote the revivals of true religion. He is particularly interested in the welfare of the Jews; so deeply does he feel on this subject, that he has found time amidst all his other pressing cares, to edit a periodical work

entitled "The Friend of Israel," the object of which is to convince them of the truth of Christianity, and to urge them to embrace it. We are pleased to find that the king of Prussia is disposed to advance a man of such a spirit to the presidency of an university so celebrated as that of Halle.

Society Islands.

OUR last volume contained copious and highly interesting statements respecting these islands, derived, in part, from the Rev. Wm. Ellis, who visited this country a year and a half since. See vol. xxi, pp. 284—287, 288—297, 355—357. The following anecdote, however, illustrative of the degree of civil freedom enjoyed by the natives, now that they have come under the benign influence of Christianity, has not, we believed, appeared in our work. It was narrated by Mr. Ellis at the late anniversary of the British and Foreign Bible Society.

A high tone of independent feeling, and a bold attachment to their natural and acknowledged rights, pervade the several classes of the community; of which they have given many striking instances. I shall only mention one, which occurred in the island of Huahine, where I resided several years. In the autumn of 1822, the queen of Tahiti, the widow of Pomare, visited Huahine. Her attendants, who followed in her train from Tahiti, requiring a piece of timber, she directed them to cut down a bread-fruit tree growing in the garden of a poor man on the opposite side of the bay, near which her own residence stood. Her orders were obeyed, and the tree was carried away. Teuhe, the owner of the spot on which it stood, returning in the evening, and being informed by his neighbors that the queen's men had cut it down, repaired to the magistrate of the district, and lodged a complaint against the queen. The magistrate directed him to come to the place of public justice the following morning at sunrise and substantiate his charge: he afterwards sent his servant to the queen, and invited her attendance at the same hour. The next morning, the missionary residing there went down to witness the proceeding: and, as the sun rose above the horizon, Ori, the magistrate, was seen sitting in the open air, beneath the spreading branches of a venerable tree: on a finely woven mat, before him, sat the queen, attended by her train: beside her stood the native peasant; and around them all, what may be termed the police-officers. Turning to Teuhe, the magistrate inquired for what purpose they had been convened. The poor man stated his grievance, adding, that he knew that they had laws—he had thought that those laws protected the poor man's property, as well as that of kings and chiefs; and he wished to know whether it was right that, without his knowledge or consent, the tree should have been cut down. The magistrate, turning to the queen, asked if she had ordered the tree to be cut down. She answered, 'Yes.' He then asked if she did not know that they had laws. She said, 'Yes: but she did not know that

they applied to her.' The magistrate asked, if in those laws there were any exceptions in favor of chiefs, or kings, or queens. She answered, 'No,' and despatched one of her attendants to her house, who returned with a bag of dollars, which she threw down before the poor man, as a recompense for his loss. 'Stop,' said the justice; 'we have not done yet.' The queen began to weep. 'Do you think it right that you should have cut down the tree without asking the owner's permission?' continued the magistrate. 'It was not right,' said the queen. Then turning to the poor man, he asked, 'What remuneration do you require?' Teuhe answered: 'If the queen is convinced that it was not right to take a little man's tree without his permission, I am sure she will not do so again. I am satisfied—I require no other recompense.' His disinterestedness was applauded; the assembly dispersed; and afterwards, I think, the queen sent him privately, a present equal to the value of his tree.

Mr. Ellis then remarks as follows:

These happy changes in their civil institutions have not been produced by the direct instructions of the missionaries; for they have invariably avoided all interference with the civil and political usages of the countries in which they have labored, and have directed their attention to the moral improvement and religious instruction of the people. The alterations that have taken place in their political economy and their civil constitution have been but the legitimate effects of the truths of the Bible on their minds; in which, through all the various relations they sustain in civil society, they are taught to "do unto others as

they would that others should do unto them." War, the delight of savages, has ceased; its ravages have been unknown since the principles of the Bible have prevailed among the people. The last pulpit that I ascended in the Society Islands was at Rurutu, where the rails connected with the pulpit-stairs are formed of warriors' spears. Not less striking and satisfactory is the change in their moral character and religious feelings. Their cruel and absurd idolatry has been abolished. As a nation, they profess Christianity; and many have realized all the divine comfort it is adapted to impart in the solemn hour of death. There is nothing they so much desire as the parts of the Scriptures published in their language. They bring the produce of the soil to pay for them; as a small price, equal to the value of the paper, &c. is always required; and when a man wants a copy, who has not the means of paying, he will most cheerfully work for it. The Scriptures are their constant companions, when they voyage from one island to another, or travel to different parts of the same island: they are not much concerned to carry their provisions, their changes of apparel, or articles of curiosity, but invariably carry their books: even when they leave their houses in the morning to work in the mountains, and expect to return in the evening, they frequently carry their books, that, during the hour of rest at mid-day, they may read the Holy Scriptures. I do not think, in my various journeys among the islands, since the natives have possessed the Scriptures, I ever met a party travelling that had not their books with them, carefully wrapped in native cloth, or deposited in a little basket made on purpose to contain them.

Domestic Intelligence.

AMERICAN BIBLE SOCIETY.

Tenth Report.

THE *Missionary Herald* for June, p. 192, contained a notice of the last anniversary meeting of the American Bible Society. It remains to exhibit a brief summary of the Report, which was then read, and has since been printed.

The Receipts of the Society, from legacies, annual subscriptions, donations from societies and individuals, from payments to constitute clergymen and laymen Directors and Members for life, from societies and members for Bibles, for rent of a part of the Society's buildings, and for dividend on stock, &c. were \$51,398 94; and a balance remained in the Treasurer's hands of \$1,329 45. The donations to the Society, regarded in distinction from the payments for Bibles, were \$19,677 22.

The amount of printing done by the Society, and of issues from its Depository, will be learned from the following extracts.

During the past year, there have been printed at your Depository, or are now in the press,

Bibles in English,	28,250
Bibles in Spanish,	4,000
Bibles in French,	2,000
	<hr/>
Bibles,	34,250
New Testaments in English,	44,750
New Testaments in French,	2,000
	<hr/>
Testaments,	46,750
	<hr/>
Total,	81,000
Which, added to the amount stated in the ninth report,	451,000

Make a total of *Five hundred and thirty-two thousand nine hundred and two Bibles and Testaments*, or parts of the latter, printed from the stereotype plates of the Society in New York, and in Lexington, Kentucky, or otherwise obtained for circulation, during the ten years of the Society's existence.

Some unexpected delay has occurred in finishing the stereotype plates of the Society for a Pocket Bible, which has retarded its publication; but they are now completed, and an edition of two thousand copies will be shortly put to press.

The issues from the Depository of the Society, from the 30th of April, 1825, to the 1st of May, 1826, have been as follows:

Bibles,	31,154
New Testaments,	35,927
Mohawk Gospels,	52
Delaware Epistles,	1

Total, 67,134

Which, added to three hundred and seventy-two thousand nine hundred and thirteen Bibles and Testaments, and parts of the latter, issued in former years, make the whole number issued from the Depository in New York, from the commencement of the Institution, to be *four hundred and forty thousand and forty-seven*.

These are exclusive of those issued by the Kentucky Bible Society, and printed from this Society's plates; and of those which have been procured by Auxiliary Societies from other quarters.

Among the copies of the Scriptures which have been issued by the American Bible Society during the past year, there has been a considerable accession to the number of those in Foreign Languages, particularly in the Spanish.

In Foreign Languages the copies issued have been,

Spanish Bibles,	2,705
French do.	203
German do.	152
Dutch do.	1
	3,066 Bibles.
Spanish Testaments,	2,681
German do.	261
Portuguese do.	1
	2,943 Tests.
	Total, 6,009

While the Managers return thanks to God for the success which has hitherto crowned their exertions, they are not insensible to the fact, that very much remains to be accomplished. From every section of the United States, the calls for the Scriptures have continued, and from many of them they have become increasingly loud and importunate.

The number of Auxiliaries recognized the past year was 54; making the whole number of auxiliaries, which have been recognized by the Society, 506.

The Managers feel peculiar pleasure in contemplating the activity and zeal which have characterized the efforts of many of the Auxiliaries. It were greatly to be desired that the like praise could be awarded to all. But the Managers are compelled to say, that not a few of them require to be aroused from their supineness; and such as are in this state they would affectionately urge to a renewal of their efforts. The Managers would thankfully acknowledge the aid received from the continued exertions of the Female Societies, and from the institutions established in several of our colleges. The seamen of our country are under great obligations to the Marine Bible Societies, established with a special view to the supply of their necessities; and it is much to be desired that the merchants in our several ports could be induced to render those Societies, so calculated to advance their own interests, a more generous and efficient support.

The foreign operations of the Society are described in the paragraphs, which follow:

Through the medium of the Montreal Bible Society in Lower Canada, many copies of the Gospel according to St. John in the Mohawk language have been faithfully distributed among the Indians residing at the Lake of the two mountains, and at St. Regis; and also among those at the Caughnawaga village, who were able to peruse them, and received the Word of God with expressions of joy and gratitude. As a pleasing instance of the prompt and independent spirit of these children of the forest, it is stated, that the Indians at Caughnawaga, being members of the church of Rome, convened a council of their Chiefs, to deliberate upon the propriety of receiving the Scriptures, and unanimously resolved, that all their people should be left at liberty to accept of the Gospel.

Several other parts of the New Testament have been translated into the Mohawk language, which it is the intention of the Managers to publish, as soon as they have undergone a revision that may test their accuracy; and the expectation is entertained, that ultimately the whole New Testament will be furnished to that portion of the aborigines of our country commonly called the Six Nations. The want of competent translators has hitherto imposed difficulties in the way of its accomplishment. The partial versions heretofore published, have been less perfect than could be desired; and yet the Board have received satisfactory assurances from intelligent persons resident among those tribes, that very great advantages have been derived from their distribution and use. A strong inducement is thus supplied for renewed efforts to procure further and more correct translations.

The grant of five hundred dollars mentioned in a former report as having been made to the American missionaries in Ceylon, was gratefully received by them, and appropriated to the objects for which it was intended: the circulation of the Tamil Scriptures among the inhabitants of that island.

The grant of one thousand dollars made at the same time to the missionaries at Serampore, to aid in translating and printing the Scriptures in the languages of India, the Board have reason to believe has reached them in safety, though no acknowledgment of it has hitherto been received from the missionaries themselves.

The Managers have availed themselves of every practicable method of obtaining an accurate knowledge of the various channels through which the Scriptures might be introduced into every part of Mexico and South America. They have accordingly appointed a Standing Committee for their distribution in foreign languages, whose efforts will be particularly directed to the wants of the newly established republics of the South.

The Board early in the last year received the gratifying intelligence of the formation of a Bible Society in the city of Caraccas, in South America, from one of its vice presidents, who had been a former correspondent of this Society, and who has placed at the disposal of the new institution, the Spanish Scriptures with which he had been entrusted by this Society.

The establishment of the National Bible Society at Bogotà, for the republic of Colombia, cannot but be viewed as among the most auspicious.

cious events in the history of Bible Societies. The Managers confidently trust that to this Society it will always impart the most lively satisfaction, to co-operate with these new and interesting coadjutors in the Bible cause. The Board have, as a pledge of their good feelings, already remitted to the latter a donation of eight hundred Spanish Bibles.

By a letter from an American gentleman in Mexico, the Managers learn, that the Scriptures are gladly received by all classes of the community. He gives it as his opinion that ten thousand copies could at once be circulated among the inhabitants of that place. The writer has since been called away by death; but the Board have directed their Foreign Secretary to correspond with another intelligent person in that city upon this interesting subject.

In Carthagena, the Board have secured the co-operation of a gentleman, who on the receipt of the copies of the Scriptures committed to his care, gave an assurance that every prudent means should be employed to dispose of them in the manner best calculated to promote the views of this Society.

From Mr. John C. Brigham, an agent of the American Board of Commissioners for Foreign Missions, who has resided for several years in South America, the Managers have received frequent and interesting communications. He states that the prospect of circulating the Holy Scriptures in South America is every day becoming more encouraging. Mr. Brigham has visited the republics of Buenos Ayres, Chili, Peru, Colombia and Mexico; in each of which he disposed of some of the Spanish Testaments entrusted to his care. He remarks, that although to a lamentable degree the people seem to think that religion consists in outward forms, they are nevertheless becoming more enlightened every day, and that the motives to send them the word of life are continually increasing. Such was the prevailing anxiety to possess the Scriptures in Peru, Colombia and Mexico, that instead of four or five hundred Testaments, which he found at Lima, sent by this Society to another agent who had left the place, he could have sold as many thousands. He expresses the opinion that not more than two thousand Bibles have ever been distributed in Mexico, comprehending a population of seven millions of souls, and that the same destitution prevails in all the other sister republics.

An instance of the disposition of some of the clergy to circulate the Sacred Scriptures, is worthy of record. In a letter from another gentleman in Mexico, we learn that a priest, living about three hundred miles in the interior, purchased at cost and charges a box of Bibles which had been forwarded to that agent; and expressed a desire for a larger supply of the sacred volume. This correspondent assures us, that he has generally found the clergy favorably disposed to the circulation of the Scriptures.

Your Board have made several grants of Spanish Bibles and Testaments to various agents in Mexico and South America, to meet the demands in those countries.

Several hundred copies of the Spanish Scriptures have been purchased at your Depository by merchants and others trading to those extensive countries, who have, in circulating them, promoted the objects of this

Society, while they have subverted their own individual interests. Bibles purchased at your Depository for a dollar and a half, have been sold in the city of Mexico, in quantities, for five dollars, and retailed as high as eight and a half: such is the demand for the sacred volume in regions so long deprived of this inestimable treasure.

Several other Bible Societies, not auxiliary to this institution, exist in the United States, in New-Brunswick, Nova Scotia, and Upper and Lower Canada. The Philadelphia Bible Society, in particular, is actively and successfully engaged in the great work to which they have for so many years devoted their attention. The Board rejoice in their growing prosperity.

AMERICAN TRACT SOCIETY AT BOSTON.

Twelfth Report.

For a notice of the anniversary meeting of this Society, the reader is referred to p. 223 of the number for July.

Of the first series of tracts, 90 numbers have been reprinted; as, also, seven numbers of the second series. Two additional Tracts have, moreover been added to the first series. The whole number of Tracts printed the past year, is 596,000. Since the organization of the Society in 1814, there have been printed 5,381,470 Tracts.

The Tracts issued from the Society's Depository, during the year, amount to 733,470; containing more than 7,334,000 pages.

The receipts, from donations and the sale of Tracts, were \$6,335.05; including the avails of the Christian Almanack, which were \$415.00. See p. 234 of the Missionary Herald for September.

Illustrative of the salutary influence of Tracts, the Report contains several facts.

The Committee are able to state this year, as they have been in past years, that Tracts have been productive of the most happy effects. —A copy of the "Address to Seamen" came into the hands of the mate of a vessel, who, upon reading the words,—"Where are you bound?" answered himself, that pursuing his present course, he was bound to perdition. He formed resolutions, and passed through many dangers, but the alarming truths of the Tract remained fixed in his mind, until he found rest to his soul in the arms of the Saviour. He has since united with the church; and three of his nearest relatives, for whose conversion he constantly and fervently prayed, have indulged a hope in Christ.

A young man a notorious transgressor of the 4th Commandment, by the blessing of God accompanying the Tract entitled "Remember the Sabbath day to keep it holy"—has become a strict observer of the Sabbath, a constant attendant on public worship, and a member of the visible church.

A Tract entitled "Without holiness no man shall see the Lord," "was" says one "if I am not mistaken, the means of showing me my

awful danger, and of pointing me to the Saviour for mercy and eternal life." Not long after, the same Tract was read at a prayer meeting, and about twelve or fifteen were deeply affected and found no rest till they found it in Christ.

"The death bed of a free thinker," was placed in the hat of an infidel. When he cast his eyes upon it, the title pierced him to the heart. The reading of it fastened conviction upon him, and proved the instrument of his hopeful conversion.

A profane sailor, who thought the business on ship board could not be done without swearing, by reading a Tract was brought to such a state of mind that he felt it to be as difficult to swear as he had before to refrain from it.

A person visiting a Factory, passed near a smith's shop, and hearing a man uttering horrid oaths stepped in and asked who was praying so—"praying!" said the swearer, "you might have heard swearing." He was told,

that that was praying, though not generally considered so by those who indulged in the awful practice.—A few words of admonition were given to all present, and a Tract handed to each, the "Swearer's prayer" being one of them. About a month after, a person gave the delightful intelligence, that the profane blacksmith was brought to reflection by reading that Tract; that he had been convicted of his lost and undone state, and, having hopefully embraced the Saviour, had been received into the communion of the church.

The General Depository of this Society has lately been removed from Andover to an apartment in the basement story of the stone church in Hanover-street, Boston, contiguous to the Missionary Rooms, where Mr. Aaron Russell, General Agent and Assistant Treasurer, may be found during the usual hours of business.

Miscellanies.

MISSIONARY SERMON OF THE REV. GORDON HALL.

The Believer not ashamed of the Gospel.—A Sermon preached on the 3d of November 1825, at the formation of a Missionary Union, in the Bombay Mission Chapel; by the Rev. G. Hall, A. M. Published by request of the several Missions, with the principles of the Union appended. Bombay:—Printed at the Mission Press. 1825.

THE Union of Missionaries, of diverse denominations and under the patronage of different societies, which gave occasion to this sermon, has been noticed in a former part of this number. The sermon is founded upon that declaration of the apostle Paul in his Epistle to the Romans, "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." The exordium is as follows:

"As in water answereth to face; so the heart of man to man." When we have well learned what one believer in Christ is, we know what every true believer is. To understand one man's change in passing from death unto life, is to know what every one experiences when born into the kingdom of God's dear Son. To know what is that repentance towards God, which brings to the broken and contrite spirit the blessings of forgiveness, is to know what every weary and heavy laden sinner finds when he comes to Christ; and what all must experience, or perish.

To know how one soul feels and acts when the love of God is shed abroad in it by the power of the Holy Ghost in regeneration, is to know how every soul feels, and acts, that is born again. For "every one that loveth is born of God." To understand how Christ is made wisdom, righteousness, sanctification, and redemption, to one lost sinner, is to know the way of all who accept of the Saviour. When we learn how it is that one fallen, but still sinking, perishing, sinner lays hold of the hope set before him in the Gospel, we have learned

that hope of every real Christian, which he holds fast, as of more value than crowns, and kingdoms, and worlds; and which, as an anchor to his soul sure and steadfast, enables him to rejoice with joy unspeakable and full of glory. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." "There is neither Jew, nor Greek, there is neither male nor female, for ye are all one in Christ Jesus."

If therefore we know what were the conversion, love, repentance, faith, hope, and zeal of Paul, we know, in substance, what are the conversion, love, repentance, faith, hope, and zeal, of every true disciple of Jesus. Circumstantial diversities there manifestly are among the different members of Christ's body, but the ground work in every new-born soul is one. The great out-lines of the Christian character are every where the same. It is but one image, and that—O wonder of wonders!—the image of the God of glory, which is stamped, by the Holy Ghost in regeneration, upon the whole assembly of the redeemed—a multitude which no man can number.

What Paul therefore says of himself in the text, may be understood as substantially applicable to all true believers. They are not ashamed of the Gospel, whatever it is.

Mr. Hall understands the text to imply, that there are things pertaining to the Gospel of Christ, of which men are apt to be ashamed, but of which true believers, for the best reasons, are not ashamed; and these two points are very fully illustrated in his sermon.

We copy only the concluding paragraphs of the discourse.

Paul was not ashamed to preach the Gospel at any time and place, whenever and wherever, he could find immortal souls. Hence he is seen preaching it in the temple at Jerusalem, in the synagogues throughout Judea, in the midst

of Mars Hill, in schools, in bazars, at tanks, in the high ways and hedges, to the rich and to the poor, to the great and to the small, to the learned and to the unlearned, to the Jew and to the Greek; and that both in season and out of season, by night and by day.

My beloved fellow laborers in the missionary vineyard, shall we not do well to receive the apostle's exhortation. "Wherefore I beseech you, be ye followers of me." Did Paul over act? Did his love to Christ and the souls of men, constrain him to labor in the Gospel with too much zeal, energy, perseverance, self-denial, and suffering? Was he too much like his hard laboring and hard suffering Saviour? God forbid a thought so impious. Then how do we stand reproved by Paul's example. Have we a license for living by a lower standard than he did? Can we show our warrant from Christ for taking a more easy and self-indulgent course? From Christ I say; for if we take our authority from the mass of his professed followers, or from the majority of those who call themselves his ministers, we have an ample license for self-indulgence—yea, for conformity to the world—indifference to the immortal interests of mankind—and for high treason in the cause of Zion's King.

How many would feel as though their reputation were blasted forever, were they to preach, as Paul did, from house to house, from bazar to bazar, from street to street, from village to village, in prison and in tumults, with many tears beseeching sinners to believe and be saved. How many are seen sporting in the various scenes of amusement, gaiety, and dissipation, where they would be ashamed to speak seriously of Christ and his salvation. Alas! alas—for such abounding iniquity among those who profess and call themselves Christians—and above all, for such "spiritual wickedness in high places!"

But, my dear brethren, are we followers of Paul as he was of Christ? Our peculiar situation in this remote region of the earth, exempts us from any of the temptations which operate throughout the different ranks of ordinary Christian communities. On the other hand, we have others, which are in a great measure peculiar to our vocation.

Has not the very office, which, in infinite condescension, we are permitted to bear, procured us the contempt of the scorner? Nor have the pagans been chief in this matter; but those by profession our kindred and our blood. These have been the first to call us babblers and mad fellows. Have we merited this by our labors of love, zeal, and energy, and by our meek and patient sufferings, as Paul did? Instead of making us ashamed of our calling, has it only served to quicken our compassion for the hearts that despise us, and to admonish us more earnestly to seek even their salvation? If so, all has gone well with us in this matter.

We have found, as we expected, all the pure and sublime doctrines of the Gospel calculated to offend the pride of all classes of people to whom we are sent. Still, instead of being ashamed, have we continued boldly, and affectionately to declare all those glorious truths, uncorrupted, and undisguised?

We have, as we trust, compassionately labored for the salvation of the heathen. Sometimes they have heard us with attention and respect; but often they have rendered us evil

for our good, and hatred for our love. Have we borne this with meekness and patience, and has it served only to stimulate us to more fervent desires, more ardent labors, and more urgent prayers, for their salvation?

When we have walked about in the heat, and dust, and smoke, and filth of the heathen towns and villages, inviting them to Christ; and for doing so, the finger of scorn has pointed at us, and the tongue of scandal assailed us; instead of feeling ashamed, have we gloried in it, accounting ourselves unworthy to suffer reproach for the name of Christ, or to serve him in the meanest capacity?

Instead of feeling any regret that we have engaged in this work, do we feel an increasing conviction that it is of the highest importance—that it is according to the will of our divine Master—and that it is our highest privilege to pursue it with our might, suffering the loss of all things, and, in defiance of every obstacle, through Christ strengthening us, to do the work of evangelists, and to make full proof of our ministry among these heathen?

We have labored for years. The Gospel has sounded forth. Thousands have heard and read it. But ah! who has believed our report! And how have sickness and death, from time to time, cut down our slender ranks, and ravaged our little camp. Do these things make us ashamed of the Gospel of Christ among the heathen? Brethren, we have not yet resisted unto blood, striving against sin. We have not waited so long as Abraham did for the promise, and how much less than the believing Israelites did for the coming of Messiah: nor yet so long as we have seen, in our day, a company of missionaries laboring, and praying, and waiting, till at length the Spirit is given, and a nation is born in a day.

The arm of the Almighty is not yet shortened that it cannot save. Let us therefore wait on the Lord, and renew our strength, assured that our labor is not in vain, and that we shall reap in due time, if we faint not.

What an infinitude of motives does the Gospel of Christ present to stimulate us to the most vigorous and persevering exertions to promote the glory of God in the salvation of these heathen. It requires no extraordinary knowledge of the nature and tendency of Christianity, or of the history of civil society, to produce, in a correctly balanced mind, the fullest conviction that the Gospel, in its simplicity and purity, is the specific, the certain, and the only remedy for all those moral, civil, and political plagues which have so long been devouring our guilty race; and that wherever this Gospel gains its legitimate ascendancy, it is as sure to bring with it all the invaluable benefits of civilization, as it is to secure to those who obediently receive it, and to none but such, all the temporal and eternal blessings of salvation. Let these motives become more familiar, and then they will be more operative on our minds.

Let us also more familiarly contemplate the example of Paul, and take courage from the fact, that what the same Gospel did for and through him, it is able also to do for and through us. And let the love of Christ constrain us to labor through life, as Paul did; and may the work of the Lord yet prosper in our hands, in some measure, as it did in his; and as he finally entered into the joys of his Lord, so may we.

VALUE OF RELIGIOUS TRACTS.

WHEN we made extracts from late speeches, for insertion in our number for August, it was our intention to have given several on the value of Religious Tracts; but our limits did not then permit. The following are the extracts, which we had in view, and which are taken from the speech of the Rev. Justin Edwards before the American Tract Society at New York.

We are a great people: and if not blasted by our sins shall become greater and greater, till the light of revealed truth, and the light of human science, the light of true religion, and the light of civil and religious freedom shall blaze from one end of this continent to the other, and with a brightness that shall illumine the world. We are called by the God of heaven to make an experiment; and one of the most momentous, that was ever entrusted to mortals.

Blessed with a country of almost unparalleled extent, capable of improvements greater than the sun ever saw; settled by a people of invincible energy, of ceaseless action, and untiring perseverance; enjoying civil and religious liberty to a greater extent than any other people on the globe, holding property of every description, and to any amount in pure fee simple, with the strongest motives bearing upon the mass of minds to the highest possible effort, we must make a development of character, such as creation never witnessed; and rise to a height of goodness and greatness, from which we shall be the benefactors of the world, and instruments in bearing its millions to glory, or, from which we shall sink, under a load of guilt such as earth never bore, to endless perdition. Ah, then there would be shouting through all the world of darkness; and among all the sons of darkness through the universe; ages of darkness which the Gospel has heaved away, would roll backward, and cover millions, and millions in deep, and everlasting gloom.

And are we in no danger of this? We are a Republic with no government but that which rests on the will of the people; and which cannot be perpetuated without holiness among the people. Some may say, it cannot without *public virtue*. But public virtue never did exist, sufficient to perpetuate a Republican government, over such an extent of country as ours, without holiness, and it never will. This holiness is not the natural growth of a single heart in the land. No means will produce it, but the means of God's appointment. Of these means a vast portion of our countrymen are now destitute. Millions and millions increasing every day, are destitute of that influence which is so essential to the preservation of all our social, civil and religious blessings.—Nor is this all, but each individual of these millions has a soul, worth a thousand worlds. And without holiness they had better have no existence; for they will spend it in weeping, and wailing, and gnashing of teeth. While I speak it, I see them borne onward toward the close of their probation, destitute of that holiness without which none can see the Lord, and destitute of the means of holiness which God has appointed.

What then shall be done? send them living

preachers? You have not got them. Thousands, with the ardor of Paul, of the eloquence and might in the Scriptures of Apollos, are needed to day, in order fully to supply this country. Do you say, "Encourage Education Societies, and pious young men for the ministry."—By all means. Let the efforts be vastly increased and prosecuted with all possible vigor, and generation after generation will pass away before they can all have the regular and stated ministrations of the Gospel. Do you say "Send them the Bible?" By all means. Let efforts to extend it be increased and increased, till there shall not be a family, from one end of the land to the other, that has not the sacred volume. But then multitudes will not read it; and multitudes more will act directly against its holy dictates.

What then shall be done? "Take the truths of the Bible, and, in thoughts that breathe, and words that burn," stamp them on the pages of Religious Tracts. Multiply these Tracts by hundreds, and millions; send them forth, attended, in answer to prayer, by the Holy Ghost sent down from heaven, to every city, and town, and neighborhood, and family, till all shall see him who was rich for their sakes, becoming poor, that they, through his poverty, might be rich. And as they see him "bearing their sins in his own body on the tree," and hear him cry, "My God, my God, why hast thou forsaken me!" and the sun shrinks away, the rocks break asunder, and the dead start from their graves, there will be mourning: yes, there will be a very great mourning, and there will be a great turning unto the Lord our God.

To show the practicability of supplying the country with these little messengers of truth, Mr. E. has the following remarks.

Suppose, upon an average, there are twenty counties in a State, but little more than one-third the number in the State of New York, and a Depository in the centre of each county; that around each Depository are ten Tract Societies, embracing only twenty-five individuals each; and that each of these individuals circulates only 100 Tracts in a year. This would put in circulation 12,000,000 of Tracts, equal to one for every man, woman, and child in the country, and if, in this distant world, and while looking through a glass darkly, we may see distinctly the reading of one Tract connected with the hopeful conversion of eight persons, and another of forty, and another of 100: what may we not hope to see in the light of eternity, from the reading of 12,000,000, which this Society in ten years, perhaps in five years, may put in circulation. An amazing price, Sir, is put into the hands of this Society and if improved, will, through grace, be instrumental in preparing multitudes for glory.

"No doubt," says one, "they may be exceedingly useful; but to circulate so many will cost too much." How much then will it cost? \$10,000 will put in circulation more than 1,000,000 Tracts, of ten pages each; or of four pages, more than 2,500,000; equal to one for every family in the country. And if the expense were borne by every family, it would be for each, less than one half cent in a year, and the avails of these, if sold at cost, may put in circulation as many more, and the avails of those,

as many more, and so on down to the end of the world. Is this too much for the purpose of putting in circulation 2,500,000 tracts; 6,000 of which may be furnished for \$20, and one of which has, in more than twenty cases, been the means of the hopeful conversion of a soul worth a million of worlds? Ten times this sum has been expended, in this country, upon a single horse-race. A million of dollars can be raised, in a single city, or town, at almost any time, for a single manufactory. \$7,000,000 can be raised, in a single state, for a canal.

"This," says one, "is a great and noble object. It promotes improvements; opens communication, and facilitates intercourse between one part of the country and another. I acknowledge it is a great and a noble object. And is there nothing great, nothing noble in the everlasting improvement of 12,000,000 minds? In showing a path, and facilitating their progress on their way to glory, and onward, from glory to glory, to everlasting ages? More than 3,000 times what it would cost to put in circulation annually a million of tracts, is expended in this country, every year, for a single article, not of living, but of dying; an article which costs the country annually ten thousand lives, and renders utterly wretched 200,000 more. Let us not hesitate a moment about the expense of putting in circulation annually one or two million of tracts; but raise the money, and expend it most cheerfully for the Lord of hosts.

But can the money be raised? I answer, it can. I know the individual who once asked a poor man, if he would not give something to make his minister a life member of the Tract Society; and he answered, "Yes, I will give a dollar; for one of those tracts has saved me from ruin." I know the individual who has worked for one dollar a week, and worked hard too, for nearly 20 years, who, on hearing the effects of a tract, said, without being asked, I will give \$20 to print it, and to keep it in perpetual circulation; for I have no doubt that it has been the means of saving multitudes. I know the individual who, when asked by an agent of the Tract Society to give something, said, "Who sent you here?" He answered, "The Lord, I trust." "Well," said the person, "I believe he did; for I have had \$20 laid up a long time for the Tract Society, and have been waiting for some one to come and take it." *Money can be raised.* I know the individual who has raised enough in a year to circulate half a million of tracts. With suitable efforts, we can circulate a million or two millions in a year, and increase the amount every year, for twenty years to come.

But it is asked, "Will this be needful? Will not the country be more than supplied?" To this, I answer, the country can never be supplied, till half the families have a single copy of at least half the tracts. And it would be exceedingly useful, if every family of children could have access to a set of the whole. No books, except the Bible, would be more likely to promote their salvation. I know the man who, when a boy, had access to a set of tracts, and became interested in reading them, and impressions were fastened upon his mind, that will never be effaced, and the effect of his conversion is already felt through this land.

I know a man who, when a boy, had access to similar tracts, whose mind was arrested, whose heart was softened, and hopefully renewed, through their instrumentality; and I was going to say, all Africa will one day bless God for his conversion. But I see him rise upwards, leaving this revolted world, and taking possession of that "rest which remains for the people of God." Lately he was here. I saw him go from place to place, pleading the cause of Africa, taking her sons and her daughters, and gathering them into a church of Christ. I saw the big tear trickle down their sable cheeks, as they experienced his kindness; I saw him collect the furniture of their communion table, gather for them a church library, obtain a printing press, and go with his little flock, embracing all the elements of a civilized and Christian community, and plant them with their brethren, in the land of their fathers. I heard Africa begin to sing; when the Lord had need of him, and he winged his way to glory. But his mantle will fall, his prayers be answered, and all Africa will yet bless God for his conversion.

The speaker then enlarges his views:

We must do vastly more than circulate 1,000,000 in a year, in order to supply our own country. Nor is our own country the only spot, which we ought to supply with tracts. The Canadas, Mexico, and all South America are calling upon us to help them; 5,000 will soon be able to read among our western Indians; 10,000 at the Sandwich Islands; and 10,000,000 can read now, in countries around the Mediterranean. Said a gentleman, who visited those countries, to men who, before he left home, had furnished him with tracts for distribution, "I thank you, gentlemen, a thousand times, for the tracts. I had been told that it was of no use to think of offering tracts to Italians, Greeks, Portuguese, and Spaniards; they would not read them. But, gentlemen, I know better. You have no idea how welcome the tracts were, in all the ports at which we touched, around the Mediterranean. The people ran after me in the streets, and pulled me into their houses, in order to obtain them; and that too, after I had distributed all that I had. I could hardly pacify them, but by telling them, that, when I came again, I would bring them more." The American Board for Foreign Missions have a printing press at Malta. A hopefully pious young printer, acquainted with several languages, a member of the church to which I have the happiness to minister, and a brother of your Corresponding Secretary, is soon to take charge of it. Give them the means, and tracts, as cheap as they can be furnished in this country, may be printed in Greek, and Italian, and French, and Arabic, and Armenian, and extended to 10,000,000 people, multitudes of whom are almost entirely destitute of the means of grace. \$1,000 may put in circulation 100,000 tracts, of ten pages each, or of four pages, 250,000, which, if read each by four persons, would speak to 1,000,000 of people. Here then is a way in which men may, from love to Christ and to souls, through the medium of this Society, employ property in a manner, which, while it does not make them poor, will make many rich, and secure an in-

heritance incorruptible, undefiled, and that fadeth not away.

Thousands and thousands are now perishing for want of tracts on the island of Ceylon. "We visit," said a missionary, "from two to eight families in a day, sometimes we take long journeys, and are out six or eight days. At such times, we take a number of boys from the schools, and we exceedingly need tracts. As we pass from village to village, where the Gospel was never preached, we find hundreds, who can, and would read, had we Bibles, or tracts to give them. But alas! we have none: no Bible, no tracts to show the poor heathen how to flee from the wrath to come. Oh that we could get a supply printed. Into how many villages might the Gospel be sent by means of tracts; and how many souls, by a single tract, might be saved from endless misery.

And shall the missionary, who has left his father's house, his native land, and gone 13,000 miles to tell the dying pagans of a Saviour, cry in the ears of a thousand churches, abounding with wealth, "O that we could get a supply of tracts printed. Into how many villages might the Gospel be sent by means of tracts, and how many souls might be saved by a single tract, from endless misery?"—and yet cry in vain? Let those churches answer.

At Bombay is a printing press, in the midst of a population speaking the same tongue, of 11,000,000 of people; nearly all of whom are destitute of the Gospel, and among whom tracts might be circulated to the utmost advantage. A strong feeling of doubt and uncertainty exists in the minds of multitudes throughout that country with regard to their own religion. Numbers have come to the conclusion, that it is false. Multitudes are halting between two opinions, and all are becoming impressed with the expectation that a great change is approaching. In this state, they greatly need tracts, and many strongly desire them. Individuals have come 20 miles, and in some cases 30 and 40 miles, to obtain a tract. And, writes a missionary, "Tracts may be printed at Bombay as cheap as in America; and in no part of the world can they be distributed to greater advantage. Many of the people would be likely to receive more instruction from a little tract, which they could read in five minutes, than from the whole of the New Testament; because they would be so much more likely to read it."

Writes another missionary, "The distribution of tracts is the only possible way in which we can exhibit any portion of the Gospel to vast multitudes of the present generation of India. Ministers enough to go and preach to them the Gospel, cannot be obtained. We must print and circulate tracts, or millions and millions of the present and future generations must go down without the Gospel, in unbroken succession to the grave."

WESLEY'S VIEWS ON THE DANGER OF RICHES.

ALL Christians, who have been conversant with the history of the Church, must have observed the dangerous influence of riches upon piety. The following characteristic remarks on this subject, by the celebrated Wesley, founder of the society of Wesleyan

Methodists, are extracted from his life, as written by Robert Southey.

I fear wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches. So, although the form of religion remains, the spirit is swiftly vanishing away. Is there no way to prevent this—this continual decay of pure religion? We ought not to prevent people from being diligent and frugal; we must exhort all Christians to gain all they can, and to save all they can, that is, in effect, to grow rich. What way, then, can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who gain all they can, and save all they can, will likewise give all they can, then the more they gain, the more they grow in grace, and the more treasure they will lay up in heaven.

Wesley had a heart to practice the advice which he gave. He dwelt upon it with great earnestness in one of his last sermons, a few months only before his death. "After you have gained all you can," said he, "and saved all you can, wanting for nothing, spend not one pound, one shilling, or one penny, to gratify either the desire of the flesh, the desire of the eyes, or the pride of life, or for any other end than to please and glorify God. Having avoided this rock on the right hand, beware of that on the left. Hoard nothing. Lay up no treasure on earth; give all you can, that is, all you have. I defy all the men upon earth, yes, all the angels in heaven, to find any other way of extracting the poison from riches. After having served you between 60 and 70 years, with dim eyes, shaking hands, and tottering feet, I give this advice before I sink into the dust. I am pained for you that are rich in this world. You who receive five hundred pounds a year, and spend only two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. You who receive two hundred, and spend but one, do you give God the other hundred? If not, you rob him of so much. 'Nay, may I not do what I will with my own?' Here lies the ground of your mistake. It is not your own. It cannot be, unless you are lord of heaven and earth. 'However, I must provide for my children.'—

* Upon this principle he began in his youth, and acted upon it throughout his long life. "This," said he, in a sermon, "was the practice of all the young men at Oxford, who were called Methodists. For example: one of them had thirty pounds a year; he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away two and thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received an hundred and twenty pounds; still he lived as before on twenty-eight, and gave to the poor ninety-two." It was of himself he spoke. It is affirmed that in the course of his life, he gave away not less than £130,000; and the assertion is probably well founded. "All the profit of his literary labors, all that he received or could collect, (and it amounted, said Mr. Nichols, to an immense sum, for he was his own printer and bookseller,) was devoted to charitable purposes."

Certainly: but how? By making them rich? Then you will probably make them heathens, as some of you have done already. Secure them enough to live on; not in idleness and luxury, but by honest industry. And if you have not children, upon what scriptural or rational principle can you leave a groat behind you more than will bury you? Oh! leave nothing behind you! Send all you have before you into a better world! Lend it, lend it all unto the Lord, and it shall be paid you again. Haste, haste, my brethren, haste, lest you be called away before you have settled what you have on this security. When this is done, you may boldly say, "Now I have nothing to do but to die! Father, into thy hands I commend my spirit! Come, Lord Jesus! come quickly!"

BURMAN DICTIONARY.

A DICTIONARY of the Burman language, with explanations in English, has been published, during the present year, at Calcutta. It was compiled from the manuscripts of Dr. Judson, and other missionaries in Burmah, and is an 8vo. volume, of 411 pages. A copy of this work is in our hands.

DEATH OF JOSEPH BUTTERWORTH, ESQ.

DIED at his house in Bedford-square, London, on the 30th of June, after a very short illness, JOSEPH BUTTERWORTH, Esq., one of the Treasurers of the Wesleyan Missionary Society, and for several years presiding member at the anniversary meetings. His funeral took place on the 7th of July, amid strong manifestations of general respect for his memory. His age was 56.

"The loss of Mr. Butterworth," says the Editor of the Evangelical Magazine, "will be greatly felt by the denomination to which he belonged, as well as by the religious public at large. He was a zealous supporter of every good cause—a man of fervent piety and catholic spirit—a friend to the poor—and the ready advocate of the widow and fatherless."

American Board of Missions.

THE LATE MEETING OF THE BOARD.

THE Minutes of the Seventeenth Annual Meeting of the Board, published in this number, exhibit the principal articles of business, which received attention. They were less various, and consumed less time, than has been common hitherto. The meeting, however, was one of considerable interest, owing to the religious services of a public nature, which were attended during the session.

The first was on the evening of Thursday, when the Annual Sermon was preached by

the Rev. Dr. Griffin. As this sermon will soon be published, first in the National Preacher, and then in the usual form, we make no remarks upon it at present, except that a large audience listened to it with deep interest. The collection at the close of the service, in aid of missions, was \$149 73.

The service on Friday, as is implied in the Minutes, had altogether a missionary aspect, and was attended by an audience of much respectability. The statements, by the Corresponding Secretary, were necessarily brief. Besides giving a succinct view of the missions of the Board, he read the conclusion of the Annual Report, in which the distinguishing peculiarities of the present age were brought to view; the superior advantages of this country over every other, for benevolent exertions, enumerated; the certain and blessed influence of good moral means upon the destinies of the world, insisted on; and the ability of the churches, and the amazing urgency of the case, portrayed. Afterwards the Rev. Charles S. Stewart, late a missionary at the Sandwich Islands, described the present and former conditions of the people of those islands, in contrasted view, and excited great interest in his representations. Mr. Newton was not able, on account of indisposition, to address the assembly at length, as had been expected; but in a short and earnest appeal, he sustained and increased the general effect.

Many of the neighboring clergy and respectable laymen were present; and there was much visible proof of excited and gratified feeling.—The hospitality and kindness of the inhabitants of Middletown, manifested in many ways, were thankfully acknowledged by the Board.

The session was terminated during the evening of Friday. Arrangements were then made, between the Executive officers of the Board and several gentlemen, by which respectable Deputations were secured, to attend the annual meetings of the fifteen auxiliaries in Connecticut, which are holden in the latter part of September, and the early part of the month following. These gentlemen were, the Rev. Dr. Spring, of New York city, E. A. Newton, Esq. late from Calcutta, the Rev. Mr. Vail, from the Osage mission, the Rev. Mr. Stewart, from the Sandwich Island mission, the Rev. Mr. Cowles, Permanent Agent of the Board, and Mr. Edward N. Kirk, Agent of the Board, lately from the Theological Seminary in Princeton. The engagements of the two gentlemen first named, were limited, by circumstances, to the month of September; and those of Mr. Stewart to the fifth of the present month.

Most of these gentlemen, it will be perceived, sustain a particular connexion with the missionary cause, and might be expected, rather than other men, to be employed in this service. But it should be remarked, that two of them, Dr. Spring and Mr. Newton, sustain only such relations as are common to them with their associates and brethren; and it should be added, that they took upon them this agency at considerable sacrifice of private convenience.

May their example, with that of other gentlemen who have cooperated in the similar service demanded by Auxiliaries of other States, have its due influence in securing compliance to future applications from the Prudential Committee to individuals, to whom God has given the power to address their Christian brethren with effect: for, such Deputations, from year to year, will be of indispensable necessity.

EMBARKATION OF MISSIONARIES.

On Saturday the 16th ult., the Rev. ELNATHAN GRIDLEY and the Rev. JOSIAH BREWER embarked at Boston for Gibraltar, expecting to proceed from thence to Beyroot, by way of Malta, and to make Syria and Palestine the scene of their missionary labors.—Mr. Brewer will derive his support from the *Female Society of Boston and Vicinity for Promoting Christianity among the Jews*.

It was remarked, at page 312 of this number, that two or three missionaries will probably sail, ere long, for the mission at Bombay.

FORMATION OF ASSOCIATIONS.

Amesbury, (W. Par.) Gent. Asso. Dea. O. Sargent, Pres. Dea. J. Kelly, V. Pres. Mr. J. Sargent, Sec. Mr. J. Chase, Treas. 4 Coll.—Lad. Asso. Mrs. O. Sargent, Pres. Mrs. J. Kelly, V. Pres. Mrs. J. Sargent, Sec. Mrs. J. Chase, Treas. 4 Coll. Formed May 22d.

Amesbury, (E. Par.) Gent. Asso. Rev. B. Sawyer, Pres. Mr. D. Lowell, V. Pres. Mr. E. A. Johnson, Sec. Mr. S. Kendrick, Treas. 4 Coll.—Lad. Asso. Mrs. B. Sawyer, Pres. Mrs. H. Morrill, V. Pres. Mrs. J. Sargent, Sec. Mrs. H. Patten, Treas. 4 Coll. May 28.

Lynn, Gent. Asso. Rev. O. Rockwell, Pres. Dea. J. Gardner, V. Pres. Dr. R. Hazeltin, Sec. A. Childs, Esq. Treas. 3 Coll.—Lad. Asso. Mrs. O. Rockwell, Pres. Mrs. A. Childs, V. Pres. Miss S. Newhall, Sec. Mrs. S. Moulton, Treas. 3 Coll. June 11.

Lynnfield, Gent. Asso. Dea. S. Aborn, Pres. Mr. D. Needham, V. Pres. Mr. J. Aborn, Sec. Mr. J. Perkins, Treas. 3 Coll.—Lad. Asso. Mrs. Henry Bancroft, Pres. Mrs. W. Emerson, V. Pres. Mrs. J. Aborn, Sec. Mrs. M. Cox, Treas. 3 Coll. June 12.

Middlesex Co. Stonham, Gent. Asso. Rev. J. H. Stevens, Pres. Dea. D. Geary, V. Pres. Capt. L. Gould, Sec. Mr. R. Richardson, Treas. 4 Coll.—Lad. Asso. Mrs. J. H. Stevens, Pres. Mrs. T. Richardson, V. Pres. Miss Mary Burnham, Sec. Mrs. J. Lynde, Treas. 4 Coll. June 4.

Carlisle, Gent. Asso. Rev. P. Litchfield, Pres. J. Neison, Esq. V. Pres. Dea. J. Jacobs, Sec. Dea. J. Green, Treas. 3 Coll.—Lad. Asso. Mrs. Paul Litchfield, Pres. Mrs. J. Nelson, V. Pres. Miss S. Spaulding, Sec. Mrs. Elizabeth Hodgman, Treas. 3 Coll. June 16.

Burlington, Gent. Asso. Rev. S. Sewell, Pres. Dea. N. Cutler, V. Pres. Capt. S. Wood, Sec. Mr. E. Cummings, Treas. 3 Coll.—Lad. Asso. Mrs. S. Sewell, Pres. Mrs. E. Cummings, V. Pres. Mrs. S. Wood, Sec. Mrs. N. Cutler, Treas. 3 Coll. Aug. 13.

Reading, (S. Par.) Gent. Asso. Rev. J. Reid, Pres. Mr. T. Wakefield, V. Pres. Mr. J. Weston, Sec. Mr. A. Parker, Treas. 5 Coll.—Lad. Asso. Mrs. J. Reid, Mrs. A. Parker, V. Pres. Miss J. Weston, Sec. Mrs. T. Parker, Treas. 5 Coll. Aug. 26.

DONATIONS,

FROM AUGUST 21st, TO 31st, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Old Colony Asso. Ms. Aux so.		
J. Bourne, Tr. (in part)	90 00	
Northampton and neighb. towns, Ms.		
E. Phelps, Tr.		
Northampton, Mon. con.	90 00	
M. F.	20 00	—110 00
Rutland co. Vt. J. D. Butler, Tr.		
Brandon, Gent.	25 14	
La.	1 89	
Castleton, Gent.	21 78	
La.	16 00	
Dorset and Rupert, Gent.	9 00	
La.	12 36	
Pawlet, Gent.	13 48	
La.	7 57	
Tinmouth, Gent.	11 98	
La.	8 02	
	127 22	
Ded. amt. acknowl. in Herald for Aug.	41 05	—86 17
Total from the above Auxiliary Societies,	8286 17	

II. VARIOUS COLLECTIONS AND DONATIONS.

Amherst, Ms. Miss so. in need. for Zenas Clapp at the Sandw. Isl. 10,14; for Elijah Paine at Dwight, 6,86;	17 00
Brunswick, Me. Gent. asso.	12 25
Catskill, N. Y. O. Day,	100 00
Chillicothe, Pa. Miss so.	15 00
Concord, Ms. Mon. con. in Rev. Dr. Ripley's so.	5 00
Dracut, Ms. A friend, by Rev. J. Merrill,	1 00
Fitzwilliam, N. H. Contrib.	13 59
Ghent, N. Y. Coll.	16 00
Granby, Ms. Mon. con.	7 00
Hanover, Ms. Mon. con. in cong. so.	15 48
Hardwick, Vt. A friend,	5 00
Haverhill, Ms. A friend, ann. sub. 2; for her. chil. 1;	3 00
Hillsdale, N. Y. Coll.	8 50
Hunter, N. Y. Mon. con. 7,54; fem. pray. so. 2;	9 54
Kingsboro' N. Y. Gent. asso. 22 56; young la. asso. 12 78;	35 34
Kittery-point, Me. Mon. con. 6,45; fem. cent so. 5,75; a friend, av. of jewelry, 3,12; ded. loss on note of Kennebec bank, 50c.	14 82
Mayfield, N. Y. Miss. asso. in 1st presb. cong. for Elijah Tale at Mackinaw,	12 00

Middlebury, Vt. Young la. benef. so.	4 75
North Adams, Ms. A Crittenden, a bal.	50
Northampton and vic. Ms. Indiv. for house for Rev. W. Richards and family at the Sandw. Isl. viz. Northampton, 343 50; West Hampton, 850; Southampton, 9.13; Springfield, 53; Hadley, 40.38; Boston, H. Hom. s. 30;	455 00
Petersburg, Va. Mon. con.	15 00
Raynham, Ms. Bible class,	2 31
Richmond, Va. D. J. Burr,	100 00
Romney, Va. Mon. con.	20 00
Rutland, Vt. Mon. con.	36 00
Salem, Ms. 4th. pay. for Abel Lawrence at May-hew,	30 00

Shrewsbury, Ms. Fem. char. sd.	25
Sutton, Ms. Mon. con. c. box,	17 00
Troy, N. H. Mon. con.	6 31
Vergennes, Vt. Mon. con.	5 94
Wallerboro', S. C. Mrs. J. Whitsell,	3 00
Warrior Run, Pa. M. box in pray. so.	10 00
Westboro', Ms. Fem. asso. for Eliza Rockwood,	12 00
and Susanock B. Rockwood, in Ceylon,	2 00
Unknown, A friend,	
Amount of donations acknowledged in the preceding lists, \$1,296 71.	

III. LEGACIES.

Fairfield, Ct. Miss Harriet Pierson, dec'd,	40 00
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FROM SEPTEMBER 1ST, TO 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Franklin co. Ms. F. Ripley Tr.	
Buckland, Gent.	18 92
Mon. con.	18 58
Conway, Mon. con.	9 15
Gent.	12 00
bal. from former so.	23
Greenfield, Gent.	10 00
Montague, Gent.	12 00
La.	7 53
Mon. con.	5 57
	94 98
ded. expenses,	12—94 76
Hampden co. Ms. S. Warriner, Tr.	
Springfield, Gent.	65 00
La.	27 50—92 50
Lincoln co. Me. Z. Hyde, Tr.	
Camden, Gent.	11 40
La.	17 85
Thomaston, La.	12 50
Topsham, La.	19 00—60 75
New Haven city, Ct. C. J. Salter, Tr.	
La.	100 00
New Haven, E. Ct. S. Frisbie, Tr.	
Meriden, Gent.	18 78
La.	32 51—51 29
Rockingham co. E. N. H. T. H. Miller, Tr.	
Brentwood, La.	17 00
Gent.	20 25
Dover, Gent.	12 00
La.	31 00—59 33

Total from the above Auxiliary Societies, \$488 63

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. S. Van Rensselaer, to constitute STEPHEN VAN RENSSELAER, Jr. an Honorary Member of the Board,	100 00
Amherst, Ms. Fem. char. so.	12 00
Andover, Ms. Chas. so. in Phillips' acad. for Samuel Phillips, William Phillips, and Samuel Farrar in Ceylon, 34.40; Indiv. in S. par. for Jonathan French in Ceylon, 12;	46 40
Bergen, N. Y. Miss. so.	5 00
Boston, Ms. C. Tappan, for Charles L. Tappan and Ann Maria Tappan at Mayhew, 60; chil. in a small sch. in School st., 1; av. of jewelry, 8; C. box, 1.71;	70 71
Bridgewater, N. Y. Mon. con. in cong. so. 16.50; united benev. so. 23.50;	40 00
Brookfield, N. Y. Part av. of clothing,	6 74
Charlotte co. Va. Fem. for Moses Hoge at Brainerd,	13 50
Clarkson, N. Y. Two little girls, 2; E. Peck, for Henry Peck at Mackinaw, 12;	14 00
Clinton, N. Y. A fem. friend,	2 00
Copertown, N. Y. L. Beebe, bal. for house for Rev. C. S. Stewart and family, Sandw. Isl.	253 30
Cummington, Ms. S. Porter for Seth Porter in Ceylon,	53 98
Deerfield, Ms. A revol. pensioner, for Pal. miss.	2 00
Dorchester, Ms. A friend,	100 00
East and West Bridgewater, Ms. Mon. con. in union trin. so.	5 39
Fayetteville, (vic. of) N. C. A. Southerland, intended to constitute the Rev. John McIntyre a life member of the U. F. M. So.	30 00
Gloicester, Ms. Fem. miss. cent so. (of which for wes. miss. 7.16, and for hea. schools, 3.56);	21 00
Harford, Ct. J. Tyler,	1 50
Hopkinton, A friend, for For. miss. school,	1 00

Jewett's city, Ct. Mon. con.	10 06
Keene, N. H. Heshbon so. for wes. miss. 10; mon. con. 5;	15 00
Lansingburgh, N. Y. 1st. fem. miss. so.	24 00
Lebanon, Ct. Mrs. S. A. Ely, a bal.	2 00
Lima, N. Y. Youth's miss. so. 10.50; mon. con. 12.28;	22 78
Longmeadow, Ms. Western miss. so. for wes. miss.	7 00
Lunenburg, Ms. Hannah Cushing,	2 00
Middletown, Ct. Contrib. at the ann. meeting of the Board, 149 73; a friend, 15; a friend, by Rev. W. Fay, 4; m. box of H. D. Ward, 21c.	168 94
Newark, N. J. Aux. so.	303 45
New Haven, Ct. Juv. so. for Dwight,	5 00
New Ipswich, N. H. Mon. con.	12 00
New Lebanon, N. Y. R. Woodworth, a revol. pensioner,	5 00
New Milford, Ct. Fem. mite so.	14 00
Northampton, Ms. Balance from indiv. for house for Rev. Mr. Richards and family at the Sandw. Isl.	3 43
Palmyra, N. Y. E. P. so.	3 80
Paris, N. Y. Fem. cent. so.	29 60
Philadelphia, Pa. Ladies of 1st. presb. chh. for Lemuel Wilson in the Cher. na.	30 00
Providence, R. I. I. G. Rawson, m. box,	50
Rochester, N. Y. Mon. con.	37 39
Salem, N. Y. Mon. con. in S. so.	8 06
Salem, N. Y. Rev. Dr. Proudfit, to constitute the Rev. JOHN A. PROUDFIT of Union College, an Honorary Member of the Board,*	20 00
Savannah, Ga. A lady, for Cher. and Choc. miss. 12; Ann Clay so. for Ann Clay at Brainerd, 26.50;	38 59
Stafford, N. Y. Mon. con.	8 00
Stonham, Ms. Gent. asso. 21.47; La. asso. 30.90;	52 37
Townshend, Vt. Fem. cent. so.	42 24
Troy, N. Y. Gent. asso. 100.73; La. asso. 132.74;	233 47
Utica, N. Y. Union Fem. miss. so. 56.50; mon. con. 6;	63 50
Walden, N. Y. Mon. con. in 2d cong. chh.	8 00
Wardboro', Vt. Fem. cent. so.	12 00
Winchester, Va. D. Gold,	20 09
Winchester, N. H. A lady, for miss. to India,	1 00
Winthrop, Me. La. aux. so.	13 58
Unknown, or purposely concealed by the donors;	
A friend,	\$10 00
A Western Merchant,	50 00—60 00
Amount of donations acknowledged in the preceding lists, \$2,546 93.	

III. PERMANENT FUND FOR TREASURER.

Boston, Ms. L. P. H.	\$10 00
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IV. MISSION COLLEGE IN CEYLON.

Baltimore, Md. A little girl, m. garden, 1.25; m. box, 1; a friend, 1.50; do. 1.25;	5 00
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V. DONATIONS IN CLOTHING, &c.

Boston, Ms. A box, for Mayhew.	
Franklin co. Ms. Aux. so. 5 yds cloth, fr. gent. asso. in Conway,	5 00

* By a resolution of the Board, any clergyman who has been made a life member of the U. F. M. So., is constituted an Honorary Member of the Board by a payment at any one time, of \$20.

Hartford, Ct. A box, fr. Prof. F. Hall, for Sand. Isl.
Littleton, Ms. A box, for Rev. W. Richards at the Sandw. Islands.
Liverpool, Eng. 4 bund. pamphlets, fr. A. Hodgson, for Cher. and Choc. missions.
North Coventry, Ct. A box, 40 1-2 flannel and other articles, for For. miss. sch.

Onkham, Ms. Sheets, 1 pr. fr. a friend.
Petersham, Ms. A box, fr. fem. so. 16 14
Shrewsbury, Ms. A box, fr. fem. char. so. 15 84
Smithfield so. N. Y. Stockings and gloves, fr. 2 ladies, for For. miss. school.

Committed to the care of A. Thomas, Utica, N. T.
Brookfield, N. Y. A bundle, fr. Miss J. More.

DONATIONS

TO THE UNITED FOREIGN MISSIONARY SOCIETY,

From May 1st, to July 15th, 1826.

<i>Adams, N. J.</i> Miss. so.	50 00	<i>Newark, N. J.</i> Ladies in 1st presb. cong. 2d pay, for William T. Hamilton,	13 00
<i>Albany, N. Y.</i> T. Van Vechten,	30 00	<i>New Haven, Ct.</i> Mrs. S. E. Austin, (of which for Ruth Judd at Seneca, 3d pay. 12;)	35 00
<i>Auburn, N. Y.</i> Mon. con.	20 00	<i>New Providence, Va.</i> Cong.	35 00
<i>Augusta, Va.</i> S. H. H.	5 00	<i>Newton, N. Y.</i> Aux. so.	22 50
<i>Ballston, N. Y.</i> Mon. con. 1st pay. for Reuben Smith,	12 00	<i>New York city, 3d and 4th pay. for a child at Seneca, by Miss E. Nitchie, 24; mon. con. in presb. chh. Cedar-st. 34, 41; Mrs. Lindsay, 2d pay. for George Lindsay, 12; a friend, 1st pay. for Thomas Lownds, 12; mon. con. in Brick chh. 24, 73; R. Blake, for Ind. chh. 2d, 3d and 4th pay. 36; fem. miss. so. in Scotch presb. ch. Cedar-st. 64; ladies of Spring-st. chh. 1st pay. for Anabel Nettleton, 12; coll. after ann. sermon, in Scotch presb. chh. Cedar-st. 80, 56; fem. bible class in presb. chh. Pearl-st. 4th pay. for William W. Phillips, 12; mon. con. in Wall-st. chh. 32, 74; sal. sch. of do. 4th pay. for Rebecca Williams at Harmony, 12; mon. con. in Pearl-st. chh. 5, 65; fem. assn. in Pearl st. chh. for Francis Phillips, 21, 50; Miss Beekman, 3d pay. for Thomas Scott, 12; coll. in Rutgers-st. chh. 49, 96;</i>	445 16
<i>Batavia, N. Y.</i> Cong.	7 50	<i>North Hardiston, N. J.</i> Two ladies,	10 50
<i>Bath, N. Y.</i> Mon. con.	8 00	<i>Otisco, N. Y.</i> Indiv.	9 25
<i>Bedford, N. Y.</i> Fem. Aux. so.	22 50	<i>Painted Post, N. Y.</i> Fem. cent. so. 9; mon. con. 3;	12 00
<i>Bellefont, Pa.</i> Aux. so.	7 75	<i>Paramus, N. J.</i> Aux. so.	9 00
<i>Bolton, Ms.</i> S. V. S. Wilder, by Rev. Mr. Vail, 10; 3d pay. for ed. of three Indian girls, 36;	46 00	<i>Parippany, N. J.</i> Cong.	67 75
<i>Bound Brook, N. J.</i> Aux. so.	30 00	<i>Pegua and Conocotog, Pa.</i> Aux. so.	18 00
<i>Briar Creek, Pa.</i> Fem. miss. so.	10 00	<i>Philadelphia, Pa.</i> Fem. union so. for Osage miss. 70; mon. con. in 8th presb. chh. 19;	89 00
<i>Bridgeport, N. J.</i> Presb. chh.	17 00	<i>Pittsgrave, N. J.</i> By Rev. G. W. Janvier,	3 73
<i>Buffalo, N. Y.</i> Fem. aux. so. 2d pay. for Ellen Hull,	15 00	<i>Plattsburgh, N. Y.</i> Laboring so. 15; mon. con. 10;	25 00
<i>Caledonia, N. Y.</i> Bible so.	10 00	<i>Pompey East Hill, N. Y.</i> Mon. con.	9 00
<i>Chambersburg, Pa.</i> Fem. miss. so.	20 00	<i>Poughkeepsie, N. Y.</i> Mon. con.	5 00
<i>Charleston, Va.</i> Cong.	15 00	<i>Practburg, N. Y.</i> Cong.	16 25
<i>Christiana, Del.</i> Aux. so.	9 00	<i>Princeton, N. J.</i> Ladies,	7 50
<i>Crawford, N. Y.</i> Graham chh. aux. so.	9 00	<i>Randolph, N. C.</i> Rev. J. McIntire,	10 00
<i>Danville, Pa.</i> Fem. miss. so. 25; male miss. so. 81;	106 00	<i>Red Hook, N. Y.</i> Mon. con. in reformed Dutch church,	24 00
<i>Danville, (vic. of) Pa.</i> Mrs. C. Montgomery, 50; m. box of Miss M. Montgomery, 9; ladies of Mahoning cong. to constitute the Rev. John B. Patterson, a Life Member, 30;	89 00	<i>Richmond, N. Y.</i> Rev. Mr. Day,	5 00
<i>Delhi, N. Y.</i> Mrs. H. F. Bryant,	2 00	<i>Rochester, N. Y.</i> 1st presb. cong.	95 00
<i>Doylestown, Pa.</i> Miss. so.	26 00	<i>Rockaway, N. J.</i> Aux. so.	6 00
<i>Easton, Indian ed. so. for Jacob D. Fonda, 6; fem. so. for Cornelia Fonda, 6;</i>	12 00	<i>Rome, N. Y.</i> Cong.	16 88
<i>Essex co. Va.</i> Ladies, for William Mead,	12 00	<i>Salem, N. Y.</i> Legacy of Mary Williams, (dec'd)	88 86
<i>Fishkill, N. Y.</i> Fem. juv. aux. so. 2d pay. for Mary Bunce,	12 00	<i>Sun y Hill, N. Y.</i> Mon. con. for Luther Johnson,	12 00
<i>Flatbush, N. Y.</i> Miss. so.	10 00	<i>Schenectady, N. Y.</i> Legacy of E. Sturtevant, for George Whitefield of Chippewa tribe,	25 00
<i>Florida, N. Y.</i> Presb. cong. in part to constitute the Rev. Charles Cummings, a Life Member 18, 25; do. for Charles Cummings, 12;	30 25	<i>Shamoken, Pa.</i> M. box,	2 00
<i>Fort Royal, Va.</i> So. for D. Williamson,	12 00	<i>Shawangunk, N. Y.</i> Aux. so.	11 00
<i>Frankstown, Pa.</i> Fem. miss. so.	14 00	<i>Shrewsbury, N. J.</i> Unknown,	2 80
<i>Franklin, 1st cong. so.</i>	10 25	<i>Silver Spring, Pa.</i> Cong.	10 00
<i>Gettysburg, Pa.</i> Mon. con.	8 22	<i>Shawanda, N. Y.</i> Mon. con. 11, 80; Miss Edwards, sch. 3, 20;	15 00
<i>Glen's Falls, N. Y.</i> Young men's Indian ed. so. for R. K. Rodgers, 12; Fragment so. for Caroline W. Rodgers, 12;	24 00	<i>Somerville, N. J.</i> Chh. and cong.	25 80
<i>Goshen, N. Y.</i> In part to constitute the Rev. Dr. Ezra Fisk, a Life Member,	12 00	<i>South Salem, N. Y.</i> Mon. con.	40 00
<i>Great Canawaga, Pa.</i> Fem. aux. so. 28; Mrs. I. Brinkerhoff, 5;	43 37	<i>Tarawa, N. Y.</i> Aux. so.	16 25
<i>Green Castle, Fem. miss. so.</i>	33 00	<i>Trenton, N. J.</i> Mon. con. in presb. chh. 41, 51; ladies, av. of work, 13;	54 51
<i>Greenville, Va.</i> Miss S. Tate,	24 00	<i>Tuscarora Valley, Pa.</i> Aux. so.	15 00
<i>Greenwich, Ct.</i> Aux. so.	7 00	<i>Washington, Pa.</i> Aux. so.	24 50
<i>Hanover, N. J.</i> Fem. clothing so.	23 75	<i>West Bloomfield, N. Y.</i> Aux. so.	7 25
<i>Hanover Neck, N. J.</i> Mon. con.	2 00	<i>West Greentich, Ct.</i> Chh. and cong.	19 12
<i>Hardingen, N. J.</i> Aux. so.	4 00	<i>Whiteboro', N. Y.</i> Cong.	3 00
<i>Hempstead, N. Y.</i> Miss. so. in presb. cong.	34 00	<i>Wilkesbarre, Pa.</i> Fem. read. so. 4th pay. for Zebulon Butler,	12 00
<i>Henderson, N. Y.</i> By A. Thomas,	12 00	<i>Unknown, A friend, for Wilson Alexander, 48; a female, for Osage fem. 5;</i>	53 00
<i>Hopewell, N. Y.</i> Aux. so.	42 40	<i>Total of Donations to the U. F. M. Society, acknowledged in the preceding list, \$2,601 75.</i>	
<i>Ithaca, N. Y.</i> Indiv.	4 37		
<i>Knoxville, Tenn.</i> Mon. con. in 1st presb. chh.	12 62		
<i>Leacock, Pa.</i> Presb. cong.	26 00		
<i>Lickrun, Pa.</i> Aux. so.	16 25		
<i>Lintathgow, N. Y.</i> Cong.	17 25		
<i>Lost Creek, Pa.</i> By Rev. J. Hutchinson,	7 00		
<i>Mahakkamack and Minisink, N. Y.</i> Cong.	8 00		
<i>Malta, N. Y.</i> Cong.	15 00		
<i>Middletown, N. Y.</i> Indiv.	11 50		
<i>Mifflintown, Pa.</i> Miss. so.	8 00		
<i>Milstone, N. J.</i> Coll. 13; aux. so. 4, 50;	17 50		
<i>Morea, N. Y.</i> Benev. friends,	6 75		
<i>Natchez, (vic. of) Miss. B. Smith,</i>	100 00		

EXTRACTS FROM CORRESPONDENCE.

A GENTLEMAN in Pennsylvania, having procured four subscribers for the *Missionary Herald*, transmitted their names to the Treasurer of the Board, accompanied by a donation of five dollars, and a letter, of which the following are extracts.

I believe that the Bible foretels a happy period of the church, usually denominated the millennium. I believe that the Lord did not mean to convert the world miraculously, but through the greatly increased exertion and liberality of his people. If this be true, I think we ought, by all the means in our power, to increase, in the minds of our friends, an interest on this subject. Now one means of increasing such an interest, would be to promote the reading of the religious periodical publications of our day.

I know how it has been with me. There was a time, when I gave to benevolent institutions little or nothing, and my conscience was quiet. I now read the periodical papers with more and more interest and pleasure; and as I read, I am frequently constrained to ask, — *Is it not my duty to give?* — Well, I will give something. The pamphlet is read through, and thrown aside. The cares of the world absorb my attention, and I think no more of it. But, in one or two weeks, or in the next month, another arrives. I read, and the same scene occurs; and such is the effect of repetition, that I can no longer rest quietly, while no effort is made.

I do not suppose, that I do all that I ought; but I do believe, that what little I have done, has been owing chiefly to the reading of these papers. We need line upon line, and precept upon precept.

A friend of the cause in Virginia, accompanied a late donation of \$100 to the Board, and \$50 to the American Education Society, with a letter, containing the remarks which follow, upon the enlightened policy of contributing liberally to the objects of Christian benevolence.

In making this small donation, allow me to observe, that I have never yet found occasion to regret similar appropriations, but have always considered them money well laid out; and I do believe, if Christians understood better this mode of promoting their temporal and spiritual interest, the enterprises of the church would be more numerous, and more extensively efficient, and the people of God would rejoice in their own prosperity and her success.

It will be recollected, that the *Missionary Herald* for June, p. 182, contained some remarks from Mr. Winslow on the subject of providing a dowry, to be given to the female beneficiaries in Ceylon, on occasion of their marriage. Those remarks induced a gentle-

man in Connecticut, who supports two native youths in the mission family, to write to Mr. Winslow in the manner following.

But my principal object in writing this letter, is, to say to you, that should F. continue to maintain a consistent religious character, and should she connect herself in marriage with such a person, as you and Mrs. W. fully approve, you may inform her, that I shall, on obtaining a knowledge of the facts from you, immediately transmit to her, through the Treasurer of the Board, *fifty dollars* as a dowry. Among my papers, I shall lay up to day, a record of this engagement, with a request, that it may be fulfilled, should I be called into eternity before its fulfilment is demanded.

LETTER FROM A MASONIC FRATERNITY.

It has been suggested to us, that good would probably accrue to the cause of benevolence, by giving publicity to the following letter from a Committee of the Masonic Fraternity therein named. At the same time, we are happy to mention a fact, which we state on the authority of the author of the above suggestion, that a vote now stands recorded in the proceedings of the Chapter, appropriating a tenth of the receipts of the Chapter, after deducting the expenses of the same, to the dissemination of the sacred Word in the various languages of the earth. The letter is as follows:

We enclose the sum of thirty-one dollars, a donation from the New Jerusalem Royal Arch Chapter, which was organized in Wiscasset in the autumn of 1819, and now, by dispensation of the Grand Chapter of the State of Maine, holds its regular communications, in alternate years, in Wiscasset and Thomaston, and the present year in the latter place. In February 1820, the Chapter passed a resolution, which was placed upon their records, "That after the present debt, and current expenses of the Chapter are paid, the full fees for conferring the several degrees in our gift upon the next candidate, shall be appropriated and paid over to assist in diffusing the knowledge of the sacred Word in the various languages of the earth."

We have now the satisfaction of seeing the Chapter in the condition contemplated in that resolution; and in order to carry the same into effect, now place the enclosed sum, being the full fees received for conferring the degrees upon a candidate, at the disposal of the American Board, to be appropriated by them according to the foregoing resolution.

Wishing abundant success to the American Board of Commissioners, and to all other societies engaged in the noble and glorious undertaking of dispensing light and knowledge to the ignorant, we subscribe ourselves, in behalf of the New Jerusalem R. A. Chapter, yours, &c. &c.